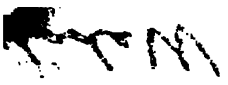

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The Rev. T. Marsh writes, that he hopes it may find a place in every library, and especially in our common and high schools.

Mr. Brace, now principal of the high school in Hartford, observes, that as an elementary work, for our primary schools, it surpasses any thing he has seen.

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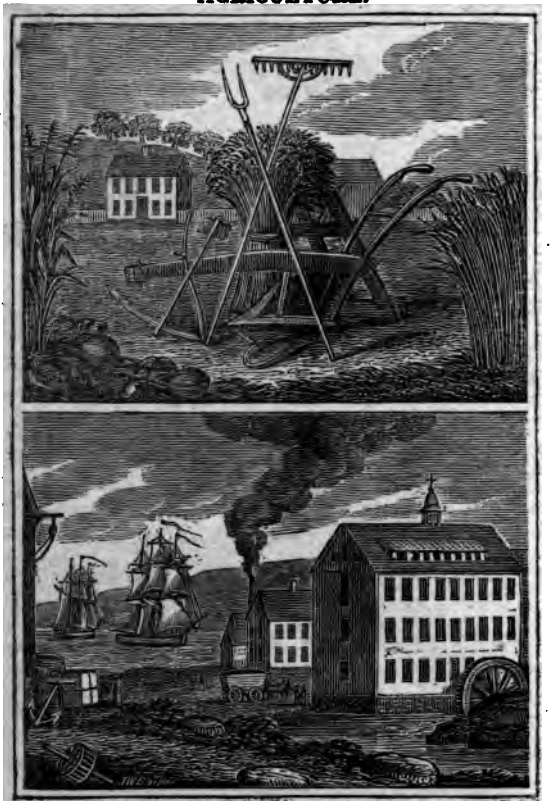
Professor Jamieson, of Edinburgh, has remarked, that the American Dictionary of Dr. Webster, is as great an improvement o Johnson's Dictionary, as Johnson's was on those of his predecessor

AGRICULTURE.



COMMERCE AND MANUFACTURES.

INSTRUCTIVE AND ENTERTAINING

LESSONS FOR YOUTH;

WITH

RULES FOR READING WITH PROPRIETY,

ILLUSTRATED BY EXAMPLES:

DESIGNED FOR USE IN

Schools and Families.

BY NOAH WEBSTER, LL. D.

NEW-HAVEN:

PUBLISHED BY S. BABCOCK AND DURRIE & PECK:

AND SOLD BY BOOKSELLERS IN GENERAL.

1835.

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PREFACE.

HAVING been requested, through the medium of the press, to re-publish my *American Selection*, or *Third Part of the Institute*, I have thought it expedient, and a duty which I owe to the public, to comply substantially with the request. It is said, by respectable men, that a book of this kind, for schools, ought to contain compositions adapted to instruct our youth in what *belongs to this country; the history, geography, constitutions and laws of the United States:* compositions not found in *Murray's English Reader*, and many other similar collections. This defect I have endeavored to supply in the present compilation; and several original articles are inserted, which, it is believed, will be useful.

Being a farmer's son myself, and having been, at times, occupied with agriculture, I have inserted observations on that subject, some of which are the results of experience. The brief account given of the materials of food, clothing, and untensils, will serve to extend the knowledge of natural history, and exhibit proofs of the abundant provision which the Creator has made to supply the wants of men. It will also show the importance of *commerce*, by which distant nations become useful to each other, each furnishing the commodities of its own production, for the convenience of every other. It cannot fail to gratify a rational mind to observe, that for our domestic enjoyments we are indebted, in a greater or less degree, to the productions and manufactures of every climate; while, in return, our country supplies other nations with what their own soil will not produce, or which their own labor does not furnish. The effect of such observations should be, to enlarge the views of young persons, create an attachment to every branch of the human family, and elevate their minds to the benevolent author of their being, and of all their comforts and hopes. Such observations should also inspire our citizens with gratitude for his favors, and with confidence in his protection, unless that protection should be forfeited by an abuse of his goodness.

In a work of this kind, some words must be used which may not be generally understood by common people, and especially by young persons. For this reason, I have often inserted ex-

planatory words, after the term which may not be familiar to common readers. But every family, and every child in school, should have a dictionary; not a six cent book, containing a few words, but a school dictionary, containing all words which are ordinarily used in common language. My smallest dictionary, for primary schools, contains *thirty-eight thousand* words, and the duodecimo contains *forty-three thousand*. No dictionary for families and schools should contain a less number. Men who rely on the use of little defining books, that contain only a comparatively small number of words, for the instruction of their children, actually withhold from them the necessary means of a good education. There is not a greater mistake among parents, than in seeking for *cheap books* for their children. In one sense, *all books* are now *cheap;* they are far cheaper than they were formerly, and as cheap as they can be afforded. But it is a fraud upon prosterity, to put into the hands of children none but books which are extremely defective.

Small children, however, should not be perplexed with definitions, especially of difficult words and abstract terms. They have not capacities to comprehend them; the intellect must have time to enlarge and expand, like the human body, and like plants; and it is as unnatural and absurd to attempt to *force* the growth of the mind, as it is to force the growth of the body. Nor is precocity in children of any ultimate use, as Dr. Johnson remarked seventy years ago; it is no evidence that they will know more in adult years, than those who are later in the acquisition of knowledge. This fact I have learned by the observations of a long life.

The memory is the faculty which is most perfect in children; and this faculty is first to be employed in gaining an accurate knowledge of letters, and of their sounds in combination; that is, in syllables and words. So irregular is the orthography of English words, that a knowledge of the sound of a letter in one word, is no guide to its sound in many others. The same is true of many combinations of letters in syllables. To overcome this difficulty, it is necessary that children should be long drilled in spelling, until the proper sounds of letters and syllables in each word, become as familiar as the letters of the alphabet. If they are not thus drilled, when they are put to read, they will be obliged to stop and spell words, and perhaps wait to be told how to pronounce them, before they can proceed. It is this consideration which has rendered the classification of words in my Spelling Book so useful. And it has been observed, that those persons who have been most thoroughly versed in that book, have made the best *spellers*, and in future

years have been least embarrassed in writing words of irregular orthography.

Nothing can be more absurd than the opinion, that children should not spell or read words which they do not understand. The truth is, that children cannot *read well*, till *words*, and the *pronunciation* of them, are so familiar, that they know both as soon as they see the words.

In the repetition of words in classes, there is this advantage: the child becomes accustomed to pronounce each syllable distinctly, and to lay the accent on the proper syllable. This practice soon forms a habit which will continue, and which will lead to a correct pronunciation of similar words in other books. This advantage is not duly estimated. Such familiarity with the sounds of letters in combination, and with accent and distinct articulation, can be obtained only by the repetition of words of like formation; and during this process, it is of little or no consequence whether the child knows the meaning of the words or not. Children begin reading with easy lessons, consisting of household words, which they understand; and as they advance, their minds are expanded for comprehending words of more difficult import. Let the first object of the teacher be, to render words, and their true pronunciation, as to the sounds of the vowels and the accents, so familiar to his pupils, that when they see the word in reading, they will instantly recollect the pronunciation. When children are able thus to read, without stopping to spell words, they may then be put upon definitions; and it would be well that every child should study his lessons in reading with the aid of a dictionary, before he recites. If this plan cannot be fully accomplished, in all instances, it is, to a considerable extent, reducible to practice.

One of the greatest errors in education, not only in the English, but in other languages, is, to hurry the pupil forward, before he is well-grounded in the first rudiments.

In the selection of compositions in this book, regard has been had to *entertainment* as well as to *utility*. But in this, as in my other publications, it has been my aim to make *useful instruction* the *prominent* object; *amusement* being a *secondary* consideration. The main purpose of education is, to instill into the minds of youth *practical truth*, and *sound principles* in religion, in morals, in social relations, in law and government, as well as in arts and sciences. The undue attention given to those branches of knowledge which serve only for *ornament*, and *distinction* in the present life, without tending to correct the *principles of the heart*, has been the source of immense evil to the civilized part of Europe, and will probably be the same in this country. To this may be added the rage for books of mere amusement, which has already banished, in some measure, the

love of solid learning, and among certain classes of people, condemned to neglect, not only the Bible, but the most excellent of all human writings. In the attempt to furnish the mind with good principles, through the medium of amusing tales, men seem to forget that *truth* in such a form is presented to the mind *without a divine sanction*,—the only authority that can effectually restrain the passions, and subject the will to the influence of truth and correct principles. This general disposition to substitute the *slight* and *fleeting influence of human examples and opinions*, for the *controlling authority of divine commands*, is among the most gloomy presages of the present times. Without a great change of public taste, in this respect, the progress of depravity will be as *rapid*, as the ultimate loss of morals, of religion, and of civil liberty, is *certain*. God has provided but *one* way, by which nations can secure their rights and privileges, and render permanent the public peace and happiness: this is, *by obedience to his laws*. Without this, a nation may be *great* in population, *great* in wealth, and *great* in military strength; but it must be *corrupt in morals, degraded in character*, and *distracted with factions*. This is the order of God's moral government, as firm as his throne, and unchangeable as his purpose; and nations, disregarding this order, are doomed to incessant internal evils, and ultimately to ruin.

NEW HAVEN, May, 1835.

CONTENTS.

RULES

FOR

READING AND SPEAKING.

RULE I.

Let your articulation be clear and distinct.

A good articulation consists in giving every letter and syllable its proper pronunciation of sound.

Let each syllable, and the letters which compose it, be pronounced with a clear voice, without whining, drawling, lisping, stammering, mumbling in the throat, or speaking through the nose. Avoid equally a dull, drawling habit, and too much rapidity of pronunciation: for each of these faults destroys a distinct articulation.

RULE II.

Observe the Stops, and mark the proper Pauses; but make no pause where the sense requires none.

The characters we use as stops are extremely arbitrary, and do not always mark a suspension of the voice. On the contrary, they are often employed to separate the several members of a period, and show the grammatical construction. Nor when they are designed to mark pauses, do they always determine the length of those pauses, for this depends much on the sense and the nature of the subject. A semicolon, for example, requires a longer pause in a grave discourse, than in lively and spirited declamation. However, as children are incapable of nice distinctions, it may be best to adopt, at first, some general rule with respect to the pauses, and teach them to pay the same attention to these characters, as they do to the words. They should be cautioned, likewise, against pausing in the midst of a member of a sentence, where the sense requires the words to be closely connected in pronunciation.*

RULE III.

Pay the strictest attention to Accent, Emphasis, and Cadence.

Let the accented syllables be pronounced with a proper stress of voice; the unaccented, with little stress of voice, but distinctly.

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* See my Elementary Spelling Book, p. 166

The important words of a sentence, which I call naturally emphatical, have a claim to a considerable force of voice; but particles, such as *of*, *to*, *as*, *and*, &c., require no force of utterance, unless they happen to be emphatical, which is rarely the case. No person can read or speak well, unless he understands what he reads; and the sense will always determine what words are emphatical. It is a matter of the highest consequence, therefore, that a speaker should clearly comprehend the meaning of what he delivers, that he may know where to lay the emphasis. This may be illustrated by a single example. This short question, *will you ride to town to-day?* is capable of four different meanings, and consequently of four different answers, according to the placing of the emphasis. If the emphasis is laid on *you*, the question is, whether *you* will ride to town, or *another person*. If the emphasis is laid on *ride*, the question is, whether you will *ride*, or go on *foot*. If the emphasis is laid on *town*, the question is, whether you will ride to *town*, or to *another place*. If the emphasis is laid on *to-day*, the question is, whether you will ride *to-day*, or some *other day*. Thus the true meaning of a phrase often depends on the emphasis; and it is absolutely necessary, that it should be laid on the proper words.

Cadence is a falling of the voice, in pronouncing the closing syllable of a period. This ought not to be uniform, but different at the close of different sentences.*

But in interrogative sentences, the sense often requires the closing word or syllable to be pronounced with an elevated voice. This, however, is only when the last word is emphatical; as in this question, "Betrayest thou the Son of Man with a *kiss?*" Here the subject of inquiry is, whether the common token of love and benevolence is prostituted to the purpose of treachery: the force of the question depends on the last word, which is therefore pronounced with an elevation of voice. But in this question, "Where is *boasting*, then?" The emphatical word is *boasting*, which of course requires an elevation of voice.

The most natural pitch of voice, is, that in which we speak in common conversation. Whenever the voice is raised above this key, pronunciation is difficult and fatiguing. There is a

* We may observe, that good speakers always pronounce upon a certain key; for although they modulate the voice, according to the various ideas they express, yet they retain the same pitch of voice. Accent and emphasis require no elevation of the voice, but a more forcible expression on the same key. Cadence respects the last syllable only of the sentence, which syllable is actually pronounced with a lower tone of voice; but, when words of several syllables close a period, all the syllables but the last are pronounced on the same key as the rest of the sentence.

difference between a *loud* and a *high* voice. A person may speak much louder than he does in ordinary discourse, without any elevation of voice; and he may be heard distinctly, upon the same key, either in a private room, or in a large assembly.

RULE IV.

Let the sentiments you express, be accompanied with proper Tones, Looks, and Gestures.

By *tones*, are meant the various modulations of voice by which we naturally express the emotions and passions. By *looks*, we mean the expression of the emotions and passions in the countenance.

Gestures are the various motions of the hands or body, which correspond to the several sentiments and passions which the speaker designs to express.

All these should be perfectly natural. They should be the same which we use in common conversation. A speaker should endeavor to feel what he speaks; for the perfection of reading and speaking, is, to pronounce the words as if the sentiments were our own.

If a person is rehearsing the words of an angry man, he should assume the same furious looks; his eyes should flash with rage, his gestures should be violent, and the tone of his voice threatening. If kindness is to be expressed, the countenance should be calm and placid, and wear a smile; the tone should be mild, and the motion of the hand inviting. An example of the first, we have in these words: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." An example of the last, in these words: "Come, ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world."

A man who should repeat these different passages with the *same looks*, *tones* and *gestures*, would pass, with his hearers, for a very injudicious speaker.

The whole art of reading and speaking,—all the rules of eloquence, may be comprised in this concise direction: *Let a reader or speaker express every word, as if the sentiments were his own.*

GENERAL DIRECTIONS FOR EXPRESSING CERTAIN PASSIONS OR SENTIMENTS.

(From the Art of Speaking.)

MIRTH or *laughter* opens the mouth, crisps the nose, lessens the aperture of the eyes, and shakes the whole frame.

Perplexity draws down the eye-brows, hangs the head, casts

down the eyes, closes the eye-lids, shuts the mouth, and pinches the lips; then suddenly the whole body is agitated, the person walks about busily, stops abruptly, talks to himself, &c.

Vexation adds to the foregoing, complaint, fretting, and lamenting.

Pity draws down the eye-brows, opens the mouth, and draws together the features.

Grief is expressed by weeping, stamping with the feet, lifting up the eyes to heaven, &c.

Melancholy is gloomy and motionless, the lower jaw falls, the eyes are cast down and half shut, words few, and interrupted with sighs.

Fear opens the eyes and mouth, shortens the nose, draws down the eye-brows, gives the countenance an air of wildness; the face becomes pale, the elbows are drawn back parallel with the sides, one foot is drawn back, the heart beats violently, the breath is quick, the voice weak and trembling. Sometimes it produces shrieks and fainting.

Shame turns away the face from the beholders, covers it with blushes, casts down the head and eyes, draws down the eye-brows, makes the tongue to falter, or strikes the person dumb.

Remorse casts down the countenance, and clouds it with anxiety. Sometimes the teeth gnash, and the right hand beats the breast.

Courage, steady and cool, opens the countenance, gives the whole form an erect and graceful air. The voice is firm, and the accent strong and articulate.

Boasting is loud and blustering. The eyes stare, the face is red and bloated, the mouth pouts, the voice is hollow, the arms akimbo, the head nods in a threatening manner, the right fist sometimes clinched and brandished.

Pride assumes a lofty look, the eyes open, the mouth pouting, the lips pinched, the words slow and stiff, with an air of importance, the arms akimbo, and the legs at a distance, or taking large strides.

Authority opens the countenance, but draws down the eye-brows a little, so as to give the person an air of gravity.

Commanding requires a peremptory tone of voice, and a severe look.

Inviting is expressed with a smile of complacency, the hand, with the palm upwards, drawn gently towards the body.

Hope brightens the countenance, arches the eye-brows, gives the eyes an eager, wishful look, opens the mouth to half a smile, bends the body a little forward.

Love lights up a smile upon the countenance; the forehead is smoothed, the eye-brows arched, the mouth a little open and smiling, the eyes languishing, the countenance assumes an

eager, wishful look, mixed with an air of satisfaction. The accents are soft and winning, the tone of the voice flattering, &c.

Wonder opens the eyes, and makes them appear prominent. The body is fixed in a contracted, stooping posture, the mouth is open, the hands often raised. Wonder at first strikes a person dumb; then breaks forth into exclamations.

Curiosity opens the eyes and mouth, lengthens the neck, bends the body forward, and fixes it in one posture, &c.

Anger is expressed by rapidity, interruption, noise and trepidation, the neck is stretched out, the head nodding in a threatening manner. The eyes red, staring, rolling, sparkling; the eye-brows drawn down over them, the forehead wrinkled, the nostrils stretched, every vein swelled, every muscle strained. When anger is violent, the mouth is opened and drawn towards the ears, showing the teeth in a gnashing posture; the feet stamping, the right hand thrown out, threatening with a clinched fist, and the whole frame agitated.

Peevishness is expressed in nearly the same manner, but with more moderation; the eyes a squint upon the object of displeasure, the upper lip drawn up disdainfully.

Malice sets the jaws, or gnashes with the teeth, sends flashes from the eyes, draws the mouth down towards the ears, clinches the fist, and bends the elbows.

Envy is expressed in the same manner, but more moderately.

Aversion turns the face from the object, the hands spread out to keep it off.

Jealousy shows itself by restlessness, peevishness, thoughtfulness, anxiety, absence of mind. It is a mixture of a variety of passions, and assumes a variety of appearances.

Contempt assumes a haughty air; the lips closed, and pouting.

Modesty or *humility* bends the body forward, casts down the eyes. The voice is low, the words few, and tone of utterance submissive.

CHAPTER I.

OBSERVATIONS ON FARMING.

SECTION 1. A farm is a tract of land used for the production of grass, grain, and other plants which are necessary to supply food and clothing for the human race, and food for domestic animals.

2. A good farm is one which contains fertile land, suitable both for grass and for tillage; which produces trees for fruit and timber, and is watered sufficiently with springs and streams.

3. Farming or agriculture is the necessary business of the largest portion of mankind, because the earth alone can supply provisions for man and beast.

4. Agriculture, then, is the most *important*, as it is the most *general*, employment of men. It was the *first* business of man; for God planted a garden, and placed Adam in it, to dress it and to keep it, that is, to cultivate it. Hence farming is a most *honorable*, as well as *necessary*, occupation.

5. The benevolent Creator has adapted the surface of the earth to the production of plants. That layer of earth, called *soil*, was evidently made with reference to this object.

6. The soil of the earth is of different kinds, consisting chiefly of mold, sand, or clay, or of a mixture; but so soft, as to permit the roots of plants to penetrate it, and the plow to cut and turn it over: at the same time, it admits water, for nourishing the roots of plants.

7. Pure sand is too loose to retain water, and therefore does not afford the means of nourishing plants. Pure clay is too hard for many plants, but it is easily made sufficiently loose by manure, and as it retains water well, it makes a rich soil.

8. One of the best species of soil is the alluvial, that which is formed by the deposit of fine particles from streams and floods. This soil is found by the sides of rivers, and in valleys, and is usually called *interval*, or *meadow*. In some parts of the United States, it is called *bottom*, or *bottom land*.

9. Very stony ground, and steep hills, when they do not admit the plow, are often productive of grass for pasture, and of trees for fuel and timber. Stones are wanted for fences, and for walls of buildings; hills and mountains contain, also, springs and ponds of water, which supply streams to water the plains. Such is the ample provision made by the Creator, for the sustenance and comfort of men.

10. The first business of a farmer, is, to procure land and furnish himself with buildings, to shelter his family and his cattle from the inclemencies of the weather. For the latter purpose, the land, in most places, supplies him with the materials, timber and stones.

11. An essential article for the farmer is water. In many places, this is supplied by springs, rivers, or brooks; but where the land does not furnish these, water is almost always to be found in the earth, at a depth sufficient to keep it cool and pure, and yet accessible by digging.

12. The next thing to be regarded by the farmer, is, the procurement of proper instruments, or tools. The first of these in importance, is the *plow;* then follow the harrow, the ax, the hoe, the sythe, the fork, the rake, the cart, or wagon, chains, the shovel and spade, the sled and sleigh, for winter, in a climate where snow covers the earth, and many other articles of less importance.

13. The farmer should house his tools, whenever they are

not in use, as this practice renders them more durable; and the instruments of the prudent farmer will be always kept in good order. He will not neglect to repair a broken tool, till he wants to use it. Negligence in this particular, often occasions great loss of time.

14. The provident farmer will prepare for want, before the want occurs. This may be done in all cases, in which wants are certain to occur, in particular seasons. But when a want comes suddenly and unexpectedly, as if a chain or a plow breaks when in use, such a case is an exception.

15. A most important article with a provident farmer, is to supply himself with fuel, in the winter, when he is not hurried by other necessary business. Wood for fuel should be collected, prepared for the fire and housed, in winter. Dry fuel is better than green; as it is proved in distilleries, that dry wood makes more heat than green; but it must be used with economy.

16. In order to drying, the larger sticks should be split, for round wood will not dry or season well. The wood, when prepared, should be housed. It is a waste to suffer wood to lie exposed, for months, to alternate rains and sunshine. Dry wood is valuable, according to its weight; and when dry, the difference in value for fuel, in the kind of wood, is much less than when green.

17. "Build not your house too high," was the advice which the martyr, John Rogers, gave to his children, just before he was burnt at the stake. It is not wise to build a great house, which the owner can neither finish, nor furnish, nor keep in repair.

18. Let all buildings be kept in good repair. It is better to mend a small breach, than to wait till it is large. Buildings should be so tight as to exclude rain; for water hastens the decay of wood.

19. In procuring beasts for use, let the best kinds be selected; not always the dearest, for such are not always the best for a farmer. This is the case particularly with horses. But good oxen, cows, sheep and swine, are generally most profitable. They may cost a little more in the first instance, but the expenses of feeding are nearly the same, and the taxes on good kinds are the same as on the poorer sorts.

20. In breaking horses for use, it is said to be a good method, first to lead the young horse, many times, by the side of another,—then to place a saddle, or some weight, on his back, and lead him as before,—at last, let a rider be placed on him. This will teach him how to travel, and be guided by the bit. Young horses are often beat unmercifully, because they are obstinate and refractory; when, in fact, they do not move forward quietly, because they do not know what is required.

21. All kinds of domestic beasts, in order to be profitable, should be well-fed. Young cattle are often stunted in their growth, by fodder of a poor kind, or short in quantity. They should also be kept comfortably warm, by being sheltered from violent cold, rain and snow.

22. In the construction of barns and stables, particular care should be taken to provide for the saving of manure. Cattle should not be permitted to wander into the high-ways in winter; and both in winter and summer, cows should be kept in a yard, or in stables, at night. By running at large, great quantities of manure are wasted. It is all-important, also, that the manure of the yard should, early in spring, be housed, or piled in heaps. By exposure to the sun and rains in summer, half of the value of manure is lost.

23. To make the greatest quantity of manure possible, every animal and vegetable substance, that is useless for better purposes, should be thrown together in a heap, for digesting. But weeds intended for this purpose, should be collected before the seed is ripe.

24. Gypsum, or plaster, is a good manure for some kinds of soil; experience will determine when it answers a good purpose. The writer has not found it of much use, when applied to maiz, or Indian corn, in the hill. If it promotes the growth at first, it does not, as farmers say, *carry out the crop*. It seems to be most efficacious on land seeded with clover, or other grass; and this grass enriches the ground for wheat, rye, oats or maiz.

25. Ashes are an excellent manure on dry land. They produce clover as thick as wool. Fish make a rich manure, and are much used near the sea. Land may be too rich for wheat and for beans; but not for maiz and potatoes. These must not be planted too thick. The writer has known crops entirely ruined by this means. These plants require the light of the sun, and a free circulation of air; and corn requires a considerable extent of earth for its roots.

26. It is found most beneficial to spread manure for maiz, rather than to throw it into the hills. The reason is, that the roots of this plant extend a considerable distance from the stalk, in search of nourishment, and if the manure is all in the hill, the first growth is rapid, but for want of nourishment at a distance from the hill, the spreading roots are not fed, and thus the crop is not carried out at the close of the season. Maiz should not be cleaned with the plow, after the roots have extended far from the hill.

27. Potatoes may be manured in the hill. It is a question, which is the best mode of planting them, whether whole, or in cuttings. By the experiments of the writer, it is proved, that

the difference is not great, but, that the shoots or stalks from whole potatoes are rather earlier, and more vigorous, than from pieces. But potatoes on rich ground will produce well, however planted, and the seed, though pared, and all the germs cut off, will grow well; probably from the fibers which run through the potatoe.

28. Wet seasons produce the greatest quantity of herbage, but the quality of it is inferior. White crops are best in seasons moderately dry. The stalk may be less, but the seed or grain will be better. A very judicious farmer once said, "Many people complain of drouth; but I have always had the best crops in dry seasons." This, however, supposes the drouth not to be extreme. If there is moisture enough to give a tolerable growth to the stalk, the juices of the stalk supply food for the seed.

29. Every kind of work should be done in the proper season. This is learned by experience. Some kinds of work may be done at any leisure time; but many sorts of work must be done at particular times, and cannot be delayed. The provident farmer will always try so to arrange his work, as not to have too many kinds press upon him at the same time.

30. Rotation of crops is of great importance on soils much exhausted. Green crops have a great effect in enriching such soils. Rye may indeed produce a moderate crop for many years in succession, without a change of crops; the stubble of one year being sufficient for the crop of the next. But most white crops are exhausting, and must be interchanged with green crops.

31. The practice of hilling corn and potatoes is common, but experience proves it not to be necessary. On the isles near the coast, the practice of hilling was abandoned, on account of the violent winds from the sea, which broke the stalks, if hilled; but the crops are as good as before the practice ceased.

32. In some countries, oxen are not used at all, for plowing or carting. In rough, hard land, oxen are best for plowing, as they are slow and steady. Horses travel faster than oxen, and are best on light land. In this country, oxen draw by the neck and shoulders; in some countries, they draw by the horns; and probably they can draw a greater load by the horns, than by the neck.

33. In regard to fruit-trees, those which produce the best kinds of fruit should be selected; for these cost no more than the poor kinds. Great pains should be taken, to procure the best kinds of apples for preservation in winter. Young trees may be planted late in autumn, or early in the spring; although some persons alledge the autumn to be the best time. All fruit-trees should be kept clean of small shoots or branches,

By neglect of this practice, or by being set too thick, many orchards are materially injured. Apples, in winter, are best preserved in dry sand, or by being placed separately on shelves.

34. Order and method are very useful for the farmer. For this purpose, all his instruments should be kept in good repair, and in their proper places. When a man wants a hammer, an ax, or a hoe, he should know where to find it without loss of time. Thoughtless boys, who misplace tools, and careless neighbors, who borrow and do not return them, give great trouble and vexation to a good farmer.

35. But the farmer can hardly ever thrive, unless his wife and daughters assist him by their industry, order, and good economy. A lazy man must necessarily come to want; and a lazy wife will waste every thing, or suffer every thing to go to ruin. Many a man is ruined, or condemned to drag along heavily, by the negligence of the females in his family. And a slut! O how detestable!

36. The best way to keep every thing neat and in good order, is, to put every thing in its place, as soon as one has done using it. The right method to preserve neatness, is, not to make more dirt than is necessary, and leave things scattered, foul, and unfit for use. How we delight to see the rooms of a house, the furniture, and the utensils, all clean, and in their proper places!

37. In conducting the affairs of a family, many vexations will occur. Many things will be wrong, from ignorance or carelessness; some, from accident or unavoidable causes. But in such cases, *never scold*. Scolding never does good, but often makes things worse. Speak kindly to such as do wrong; tell them their fault, and kindness will usually make them more careful in future. Kindness excites sorrow and regret for what has been wrong; scolding and passion only excite anger.

38. Persons destined to labor, should begin when young to use their muscular strength. The muscles gain strength and firmness by use; and if boys neglect to exert their strength, till they are grown to be men, they cannot easily, nor without danger, betake themselves to hard labor. They should begin young, for another reason; this is, to learn the use of tools, and how every thing should be done. Skill and dexterity can be acquired only by use and experience.

39. Farmers should, if possible, avoid running in debt. This is not always practicable. But it is a rule to be invariably observed, when practicable, never to buy a thing, till money is in hand to pay for it. Especially, farmers should not resort to banks for money, unless in very peculiar circumstances, and for small sums. Farms will not pay bank interest.

The writer has never known a man fail of success, who life with the determination to keep clear of debt. The and the mechanic should, if practicable, always *earn* oney before they *spend* it. In some cases, they may ıorrow capital to begin business; but this should be avorable circumstances, when there is a moral certainty ing the means of payment.

CHAPTER II.

t is useful for all persons, but particularly for farmers, ıle to judge of the weather. The causes of changes in ather are so various, and so little known, that there are ns of the coming weather, which are infallible. There w, however, that may be relied on with a good degree ability.

Extreme heat in summer, in the Atlantic States, usually a shower, with lightning and thunder, in the course of three days. When such showers are accompanied iolent wind, the wind from the westward or north-west, continues a day or two, furnishing good weather for hay.

When this western wind subsides, usually the second ght clouds may be seen in the west or south-west, near rizon. These indicate, that the wind will come from arter the following day. When the cloud in the west k, and the sun sets obscured, this indicates, that the r the next day will be cloudy, and perhaps rainy. In se, the farmer will not cut his grass or grain.

A violent south or south-east wind usually brings rain; rain, with such wind, will rarely last more than twelve With an east or north-east wind, rain often continues three days, and cloudy weather much longer.

When a north-east storm ceases, and the sky becomes ı the night, or rather in the middle of the night, the eering from the north-east or north, to the north-west, reather will last only two or three days, or a little longer. wind veers from the eastern quarter, to the south and lear weather may be expected for a longer time.

North-eastern storms begin usually in the south. Very re may know their approach, by clouds in the south-west. great storms of snow from the north-east, are often indi- beforehand, by a cloud at evening or sun-set, in the west. That cloud is the front of the storm, which is g rain or snow upon the southern region, while it is clear r-England. This cloud in the south-west may, however, taken; for in summer, particularly, light clouds in the

south and west, are often indications of a southerly warm wind and clear weather the following day.

47. When a fog, in autumn, rises at night or near morning, over a river, as the Connecticut, for example, it indicates the certainty of a clear day. This is an infallible sign. But when, in autumn, the sun rises in a clear sky, and soon passes behind a thick cloud, there will follow a cloudy day, and perhaps rain.

48. It often happens, that there are currents of air in the atmosphere, running in opposite directions. Air, like water in the ocean, is often in motion in different ways. When, in the morning, we can see clouds moving in opposite courses, we may judge tolerably well of the weather for that day. If the upper current is from the western quarter, it will be fair; for that is the governing wind of the day.

49. In the spring months, particularly in April, an uncommonly fine day, warm, with a clear sky, is, with almost infallible certainty, followed by a north-easterly rain or storm, within one, two or three days; usually by the second day. If, after such a fine day, the wind begins to blow from the north-east, at midnight, the ship-master on our coast should seek a harbor without delay.

50. When tempests are approaching, we often see a particular wavy appearance in the clouds; which, however, cannot be well described, in a manner to distinguish this appearance from others which do not portend a storm.

51. A halo round the sun or moon, denotes the existence of vapor in the air, and sometimes forbodes a storm, or cloudy weather.

52. We often hear people remark, that the sun *draws water* into the clouds. But this is a mistake. The phenomenon is owing to rays of light passing between broken clouds, and it is no indication of coming rain. The sun exhales vapor from the earth, but it is invisible vapor. The sun never draws visible vapor or water from the earth.

53. The life of a farmer is laborious; and success demands early rising and steady application to business. But on the other hand, the farmer's life is favorable to health, and the chances of loss of crops, are not greater than the risk of loss in other occupations; probably less than the risks of merchants. If the gains are small, they are tolerably certain, and small gains, with a wise economy, are more likely to insure a good living, and even wealth, than the precarious gains of speculation.

CHAPTER III.

54. The most useful and important instrument of husbandry, is the *plow*. This consists of a beam, a colter, a share, a mold-

board, with handles to direct the plow when moving. The colter, or cutter, is so named from a Latin word, which signifies a knife. It is fixed in the beam, with its point directed downwards and forward. This cuts the earth before the plow. In plowing land covered with stubble, leaves, or other rubbish, it is sometimes apt to be clogged. This evil may be avoided, by fixing the colter forward, and directing the point a little backward.

55. The share signifies also a cutter, being of the same origin as *shear*. It is a broad, thick piece of iron, of a triangular form, wrought to a thin edge on one side. This cuts the earth at the bottom of the furrow, and raises the slice a little. Then the rising earth reaches the mold-board, which is curving, and as the slice rises, it is, by this board, turned over and laid in a line. The depth of the furrow is regulated by the length of the chain by which it is drawn, or by other contrivance. A short chain raises the fore end of the plow, and a long one lets it down. A plow has generally two handles; but in light, clear land, one is sufficient. A plow may also have two mold-boards, which will turn two slices, one each way, at the same time.

56. A harrow, or drag, to break the clods of plowed land, and make a level surface, may be of different shapes and sizes. The common forms are a square, or three-cornered. The teeth may be larger or smaller, according to the ground to be harrowed. The sythe, the cradle, the rake, the hoe, the shovel, the spade, and the fork, or pitch-fork, need not be described. A heavy roller, of timber or stone, is often used to advantage, especially on light land. A smooth surface of land retains water longer than that which is uneven; and a roller may sometimes be useful, in covering the roots of young plants, and in killing worms.

57. On the subject of carts and wagons, little need be said. The principal point is, to determine which is best, a broad or narrow felly. The broad felly sinks less into soft ground, and is generally considered to be less injurious to roads, than narrow fellies. In some countries, broad fellies are required by law, particularly for the purpose of preserving well-made roads.

58. On the subject of roads and bridges, it may be observed, that firm, solid work, is always to be preferred to slight work. Slight work is cheaper at the first, but often dearer in the end. It would be a great improvement of the highways, to have arched stone bridges over all small streams; and these should be raised above all possible danger from sudden floods. The farmers in our towns cannot, at once, make all such bridges as the roads require. But true policy would suggest, that such valuable works should be carried on progressively, beginning with one bridge in a year, or one in two years, if large and expensive; and thus proceeding, till all the streams in the township are thus bridged, with solid work.

CHAPTER IV.

OF THE MATERIALS OF CLOTHING, FOOD, AND UTENSILS.

59. The warmest substance for clothing is fur. The reason is, that fur is the best non-conductor of heat; that is, it retains the heat of the body better than any other substance. But the fur of wild animals cannot be obtained in sufficient quantities to be used as common clothing. The skins of wild beasts are used by savages; but in civilized society, other materials are necessary.

60. The substance next to fur, in retaining heat, is wool. This is essential in cold climates; and the benevolent Creator has made the sheep, an animal easily tamed and fed, in northern climates, for supplying men with this article. The process of making wool into cloth is well understood.

61. Next to wool, in preserving warmth, is cotton. This is a soft, downy substance, produced on a shrub, or small tree, in an oval or roundish capsule or pod. This pod contains also the seeds. When the substance is taken from the pods, the seeds are separated from it by a mill. The mill generally used in this country, was invented by Eli Whitney; and such is the saving of labor by this machine, that its use, in a few years after its invention, increased the production of cotton in the United States ten fold.

62. There are different varieties of the cotton-plant, all growing in warm or temperate climates only, for hard frost destroys it. Thus the Creator has given to mankind the means of clothing, in the greatest abundance. The processes of combing, spinning, and weaving cotton, are carried on by mills, in such a manner, as to save a great part of the labor formerly required.

63. Another substance used for clothing, is flax. This is a plant well known. The part of the plant used, is the skin, or barl. To obtain this, the stalks of the plant are rotted on the ground or in the water, so that the substance or woody part of the plant is easily broken. For this purpose, a brake is used, and the shives or fragments are beaten out by a large wooden knife or swingle. The coarse part is then separated from the fine by a hatchel. The coarse part, or tow, is of little value; but the fine part is spun and woven into cloth. This is linen cloth; and being a good conductor of heat, it is not so warm clothing as cloth of wool and cotton, but is well adapted for clothing in warm climates and seasons.

64. Another substance used for garments, is silk. This is the produce of a worm, which proceeds from an egg, on the opening of the spring, feeds on the leaf of the white mulberry, and near the close of its existence, winds itself in a ball, called a

cocoon, and dies. The threads composing this hollow ball, are drawn out and twisted into silk, which is manufactured into a fine, soft, beautiful cloth, or into stockings. This cloth constitutes the most elegant apparel. The silk-worm and the mulberry may be cultivated in this country to any extent, and the manufacture will hereafter be an important item in the labors of this country.

65. Leather is made from the skins of various animals, chiefly from animals of the bovine or ox kind. But the skins of horses, sheep, goats, and other animals, are also tanned into leather for various uses. These substances supply us with shoes, boots, harnesses, saddles, bridles, and many other instruments of use. Such is the consumption of leather in the United States, that vast numbers of raw hides are annually imported from South America, where immense forests abound with cattle in a wild state.

66. Hemp is another article of which cloth is made. Hemp grows well on the rich lands in the United States; but most of that which we use, is imported from Russia. The skin of this plant is the substance used, and the process of rotting and dressing it is nearly the same as that of flax. It makes a coarser cloth than flax, but very strong and durable. It is used chiefly for sails of shipping; but cotton begins now to be used for the same purpose. Hemp makes very durable cloth, and hence is very much used for sheets of a coarse kind, and table-cloths.

67. The materials used chiefly for instruments of agriculture, are iron and wood. Iron is a metal of more consequence to mankind than gold and silver. This metal is found chiefly in the bowels of the earth; though sometimes in sand at the bottom of ponds, or in boggy land. It is found in ore, which consists of iron combined with some other substance. This ore is first melted in the intense heat of a furnace,—a heat made by ignited coal, blown by a large bellows. The melted iron is led into molds of dry earth, to give it shape, and in this manner are formed cannon, mortars, balls, and all kinds of vessels for culinary use, and all kinds of wheels for machinery in manufactories. That which is designed to be wrought into instruments, is cast in lumps, called *pigs*, which are afterwards wrought in forges, and formed for various uses; being first heated to redness, and then shaped by a huge hammer, moved by water-power.

68. Of this metal are formed the colters and shares of plows, boxes for wheels, axes, hammers, saws, sythes, sickles, chains, knives, forks, nails, pots, kettles, pans, grates for fires, tongs and shovels, spades, augers, gimblets, screws, the tire of carts, wagons, and other carriages, the wheels of machinery, swords and gun-barrels, and a multitude of other utensils and instru-

ments. For the edges of cutting instruments, and others, steel is used. This is iron, hardened by a particular process.

69. Many utensils are made of other metals, and of various mixtures of metals. In the first settlement of this country, people ate their food from wooden trenchers; they afterwards used plates, platters, or dishes, basins, cups, porrengers, and spoons, made of pewter, which is a composition, chiefly of lead and tin. But this composition being soft and easily melted, it has fallen into disuse; and brass, tin, and earthen ware, have taken its place.

70. Lead is a metal found in the earth in a state of ore. It abounds in some of the western states, particularly in Missouri, Illinois, and Indiana. It is a soft, though heavy metal, and is used for musket and pistol bullets, shot, sheets for covering, in various ways; and especially for white lead, called an oxyd of lead, used in white paint.

71. One of the most useful metals is tin. This is found in the earth, and it comes to us chiefly from Cornwall, in England, where are the most remarkable tin mines now known. It generally comes spread on iron plates, which are wrought into a great variety of utensils, cups, dippers, pails, milk-pans, vessels for roasting or baking meat, and many other purposes. This article is light, cheap, easily kept clean, and not very liable to rust, or oxydize. Tin is also united with lead, and a small portion of copper, antimony, and bismuth, and formed into vessels, under the names of block-tin and brittania.

72. Brass is a composition of copper and zink. This article is used for vessels of various kinds, large and small kettles and basins. It is also much used for hand-irons, the furniture of harness, knobs of locks, candle-sticks, and other utensils.

73. Bell-metal is a composition of copper and tin, with a small portion of brass or zink. Type-metal is a compound of lead and antimony, with a small portion of copper or brass.

74. Copper is a metal of extensive use. It is found in great abundance in the earth. It is very ductile and malleable; that is, it may be drawn out in threads, or beaten into plates. It is used for boilers, large kettles, tea-kettles, and especially in sheets, for covering the bottoms of ships, and for bolts to fasten them. It is the most sonorous of all the metals, and hence forms a material part of bell-metal. It is liable to rust, or oxydize; and if exposed long to the air, it is covered with a coat of green matter, or oxyd. It is poisonous, and when taken into the body, operates as a violent emetic. Of copper is formed also a small coin; the smallest in the United States is called a *cent*.

75. White lead, or ceruse, is made from the metal. It is formed by union with vinegar. The lead is cast into very thin sheets,

coiled loosely, and these are placed in a vessel, and set in a bed of tan, or horse-manure, and covered with a plate of lead. The vapor of the vinegar, in a few weeks, unites with the lead, and forms a crust on the surface of the plates. This is white lead, which, being mixed with lintseed oil, is used for a white paint for houses.

76. Coal is of different kinds. What is called charcoal, is the substance of wood, from which all fluid, or volatile matter, has been expelled by heat. This is done by burning wood in piles under turf, by which the wood is ignited, and the sap or volatile matter is expelled without flame. This species of coal makes a strong heat, and is used by smiths for heating or melting metals, and for many culinary purposes.

77. Mineral coal is that which is found in the earth. The principal kinds are the bituminous and the anthracite or hard coal. The bituminous coal is found in vast abundance in England, and is almost the only fuel in the kingdom. This ignites or takes fire readily, and makes a strong heat, but not so intense as the anthracite. This species of coal abounds also in some parts of the United States. It is very abundant in Virginia, and on the banks of the Ohio, and prodigious quantities are consumed in the factories of Pittsburgh.

78. Anthracite is a much harder coal than the bituminous. It is found in inexhaustible abundance on the banks of the Susquehannah and Lehigh rivers, in Pennsylvania, constituting mines richer than those of gold or silver. This coal is now becoming of extensive use, for warming our dwellings, and in manufactories. It ignites slowly, usually by means of charcoal, burns slowly with intense heat, makes a slight crepitation when first exposed to fire, but throws off no ignited particles, and of course may be safely left at night.

79. Gold and silver are the most valuable metals, as far as price is concerned, though less necessary, and therefore less useful, than iron. Gold is usually found in minute particles, in the earth, or among sands at the bottom of small streams. Gold and silver are seldom found in large masses. They are therefore comparatively scarce, and this makes them more valuable. Hence they are called the *precious metals*. The mines of gold and silver in South America, have for ages furnished almost all the world with these metals. Lately, gold is found in North Carolina and in Georgia.

80. Gold and silver are used for various household vessels, and the rich use such vessels in great numbers. Silver for spoons, and small utensils, is used also by the yeomanry of this country. Gold is much used for gilding, it being capable of extension, in leaf or threads, to an astonishing degree. Silver is used for plating iron, in a variety of articles. Both gold

and silver are used for coin, by all civilized nations. They are peculiarly well adapted to this use, as they are hard, and wear out slowly, and are not liable to rust or oxydize.

81. Pot and pearl ashes, which are fixed vegetable alkali, are obtained from the ashes of wood or weeds. The ashes are placed in tubs or wooden vessels, called leach-tubs; water is suffered to pass through them; this absorbs the alkaline particles, and falls down in lye. This process is called lixiviation. This liquid is then boiled, or exposed to the air, and the watery matter is evaporated, leaving the alkali at the bottom of the vessel. This alkali is then refined in a crucible or furnace, by which extraneous matter is burnt or dissipated. Refined potash is called pearlash. This alkali is of great use, especially in manufactories for bleaching. Potash, with oil, forms soap.

82. The common salt is an article of vast importance to mankind. It is found already formed in a mineral state, in most countries. The salt mine in Wielitska, in Poland, is a great curiosity, being seven or eight hundred feet deep, and having small chapels, formed by the diggers, in a solid mass of salt. Similar deposits of pure salt are found in many other countries, and particularly in the United States, west of the Mississippi. This species of salt, of which the basis is soda, always forms its crystals in cubes, unless when disturbed by motion when they are forming.

83. This species of salt is also formed by evaporation from water impregnated with it. In the West Indies, sea-water is let into spacious basins or ponds, and the aqueous part evaporated by the heat of the sun. In this country, vast quantities are formed from sea-water, in the eastern part of Massachusetts. The water is taken into large wooden reservoirs, or pans, and there remains for evaporation. But the most remarkable place for making salt, is in Onondaga county, in the state of New York. There the water is drawn from springs in the earth, and placed in open vessels or reservoirs, where the evaporation is carried on by the air and heat of the sun. From this place the salt is conveyed to the neighboring country, and through the canal and lakes to Ohio, Michigan, and Canada.

Salt is useful in giving relish to many articles of food, and is essential to the preservation of meat in families, and in long voyages on the ocean.

84. Oil is of different kinds, animal and vegetable. It is extracted from the fat of animals slaughtered for food. Of this kind is tallow, which is used for candles. Vast quantities of oil are collected from whales; and this is used in tanning, in various arts, and in manufactories. When rendered very pure by straining, it is used for lights in lamps, in houses, and in the streets of cities.

85. Vegetable oils are obtained from various trees or fruit. Lintseed oil is expressed from the seed of flax. This is used in paints. A similar oil may be obtained from various seeds or kernels. The kinds most used, are olive oil and castor oil, so called. Olive oil is obtained from olives, by bruising them between mill-stones, and pressing them through bags made of rushes. This is much used, especially in the south of Europe, and in Asia, in dressing vegetables for the table. Castor oil is obtained from the nuts or seeds of the ricinus or palma christi, a tree growing in tropical climates. The oil is obtained by decoction or boiling, or by expression. The former is most pure. This oil is in common use, as a mild cathartic.

86. Sugar is an article of great use. It is obtained from the sap or juice of a species of maple, or from a particular kind of cane. To obtain maple-sugar, the tree is tapped, that is, bored or cut with an ax, and a small tube inserted, through which the sap runs into vessels or troughs. This juice is boiled, and the lighter parts evaporated; the sugar remaining on the bottom of the kettle.

87. But most of our sugar is the produce of the cane, a plant that grows in the West Indies, and in the southern parts of the United States. The canes are crushed in a mill, between iron-plated rollers; and the juice is conducted into copper pans, or caldrons, called clarifiers, in which the liquor is clarified by means of a heat a little under boiling temperature. The feculencies of the liquor rise to the surface, and form a scum; and after a while, the liquor is drawn off and placed in a boiler for evaporation. During the boiling, the scum is taken off; the liquor passes into four boilers successively, and then into the last copper, or *teach*. In this the boiling is continued till the liquor is thick, and then it is laded into the cooler, where it granulates, or forms grains. This is then carried to the curing, house, where it is lodged in empty hogsheads, over a cistern, to drain. These hogsheads are perforated, and the molasses passes through the spungy stalks of plantain-leaves into the cistern. This is muscovado or brown sugar; and from this is made loaf sugar, by a process of refining, which renders it perfectly pure and white.

88. Molasses then is the thick but liquid part of sugar. This is a valuable substance in families. But heretofore a great proportion of it has been distilled; by which process is formed ardent spirit, or rum, which has been drank in enormous quantities, mostly mixed with water, in various proportions, forming grog, sling, and toddy. This mischievous practice of drinking spirit, has been one of the most dreadful curses that ever befell mankind. Intemperance in drinks makes drunkards, who are almost beasts in human form; it has ruined thousands and mil-

lions in property and character; it has doomed thousands of wives and children to wretchedness; it has peopled alms-houses, and penitentiaries, and prisons, with most of their inhabitants; it has brought millions to disgrace, and a premature grave. Happily the practice of drinking spirit has received a check, and it is to be hoped it will be forever banished.

89. Vinegar is a French word, signifying *sour wine*. This is a useful liquor, and is made by the fermentation of wine, cider, or other vegetable juices.

90. Spices are of several kinds. What is called allspice, is the berry of the pimento, a tree growing in the West Indies. Pepper is a more pungent species of spice. The black pepper is brought from the East Indies, from Java, Sumatra, and Ceylon. It is the berry or seed of a vine, which requires a prop. The white pepper is the black pepper deprived of its skin. These have a strong aromatic smell, and a pungent taste. There are other species, but not much used. The kinds of pepper used for pickling, with us, grow in our gardens. Both the common sort, and the cayenne, are extremely pungent; the latter is the most pungent.

91. Cloves are the flowers of a plant which grows in the Molucca isles, in the East Indies. The tree grows to the size of a laurel, and its bark resembles that of the olive. At the extremities of the branches, grow vast numbers of flowers, which are white at first, then green, and at last, red and hard. These are cloves,—a pungent, aromatic spice.

92. The nutmeg is produced on a tree in the East Indies. It is the fruit, which consists of a kernel, inclosed in a pulpy pericarp or covering. The kernel is the *nutmeg*, and the covering is what we call *mace*. These are aromatic, very grateful to the smell and taste, and much used in cookery.

93. Capers are the buds of the caper-bush, which grows among rubbish, and the joints of old walls, in the south of Europe. It is also cultivated in this country. Capers are used in the form of pickles.

94. Olives are the fruit of a tree which grows in warm climates. From these is expressed olive oil, and the fruit is much used for pickling.

95. Raisins are dried grapes. The grapes are suffered to ripen on the vines, and then dried in ovens, or in the sun; the latter are the sweetest. These come to us from the countries on the Mediterranean sea; particularly from Smyrna, in Asia.

96. The dried currants which we use, are a small sort of grapes, imported from the Levant, chiefly from the isles, Zante and Cephalonia, on the western coast of Greece. Prunes are plums dried in ovens, or in the sun.

97. Figs are the fruit of a tree growing in warm climates.

The fig is roundish, or oblong, of a dark purple color, the pulp of which is of a sweet taste. But there are many varieties, of different colors.

98. Almonds are the fruit of a tree, which is a nut, ovate or compressed. The shell is hard, but the kernel is eatable, like that of the chestnut, or walnut. The leaves and flowers of the tree resemble those of the peach.

99. The pine-apple is the fruit of a tree growing in the West Indies, and other warm climates. It is so called, from its resemblance to the cone of our common pine trees. When fully ripe, it is very delicious to the taste.

100. Tamarinds are the preserved seed-pods of the tamarind-tree, which grows in Arabia, Egypt, and in both the Indies. These pods abound with an acid pulp, which, mixed with boiled sugar in water, makes a cooling, grateful drink.

101. Tea is the dried leaves of the tea-plant, or shrub, a native of China and Japan, which is an evergreen, growing to the hight of five or six feet, or more. It is propagated by seeds, and the leaves are not fit to be plucked off, till the plant is three years old. The leaves are exposed to the steam of boiling water, and then dried on plates of copper, over a fire.

102. Coffee is the produce of a plant, a native of Arabia, but now cultivated in the East and West Indies. The plant rises to the hight of sixteen or eighteen feet. The branches shoot horizontally. The flowers grow in clusters, in the axils of the leaves. The fruit, or berry, resembles a cherry. These berries are stripped of their skin, in mills, and divided, and then winnowed.

103. Alum is a compound of a species of earth, and potash. It is a powerful styptic and astringent; used in medicine, for stopping excessive discharges of blood; in dyeing, for fixing colors; in candles, for hardening tallow; and in tanning, for restoring cohesion in skins.

104. Borax is a compound of a certain acid, and soda, or marine salt. It is brought from the East Indies, where it is found on the bottom or on the borders of certain lakes, in Thibet. It is said, also, to be artificially prepared. It is much used, as a styptic, in medicine, and in sodering metals; also as a flux, in chimistry.

105. Ink is of different kinds. The common ink, for writing, is generally made by an infusion of oak galls, gum arabic, and copperas. Ink used in printing, is made by boiling lintseed oil, burning it a minute, and mixing it with lampblack, with some soap and rosin. Indian ink is composed of lampblack and size, or animal glue.

106. Lampblack is the fine soot, formed by a condensation

of the smoke of burning pitch, or resinous wood, as the pine. It is collected in a chimney, terminating in a cone of cloth.

107. Paints are of various kinds, and composed of different substances. Some consist of a species of earth, mixed with water or oil; or of white lead, mixed with oil.

108. Varnish is a thick, viscid liquor, laid on wood, or other material, which, when dry, is hard, durable and glossy. Varnishes are made of very different materials; as amber, lintseed oil, litharge or turpentine, lampblack, and gum-lac.

109. Glue is inspissated animal gluten, which serves as a cement of other substances. It is made by boiling to a jelly the skins, parings, &c. of oxen, calves or sheep. Size is made in a similar manner, by boiling parings of leather, parchment, and vellum, and straining the water.

110. Starch is the sediment of wheat, steeped in water. The bran is separated from it, by passing it through sieves; and then the substance is dried. The best starch is made of the finest wheat. The wheat must be steeped ten or twelve days, and the water frequently changed, before the skin is easily separated from the substance of the grain.

111. Turpentine is a resinous substance, flowing from certain species of trees, chiefly the pine. It has about the consistence of honey.

112. Camphor is the concrete juice of a tree, a species of laurel, which grows in Borneo, Sumatra, and other parts of the East Indies. It has a bitterish taste, and a very fragrant smell, and it is a powerful diaphoretic, or substance promoting perspiration. When dissolved in spirits, the smell is used as a stimulant in cases of fainting and swooning.

113. Barilla is a plant cultivated in Spain for its ashes, which afford a pure alkali, used in making glass and soap, and in bleaching.

114. Glass is made by fusing sand with fixed alkali, lead, slags, &c. This mixture is softened in a furnace, till it is capable of being blown, and formed into any shape whatever. Glass is brittle, but transparent; permeable to light, but impermeable to water. It forms mirrors, and a thousand kinds of beautiful vessels.

115. Cork is the bark of a species of oak, growing in Spain and Portugal. This bark is very rough, but it is cut into stoppples for bottles, and also burnt to make Spanish black. After the bark has been taken from a tree, a new bark is formed, and in the course of six or seven years, it is renewed, so as to be fit for use.

116. Earthen ware is of various kinds. The coarser sorts consist of common clay, made into mortar, shaped upon a wheel, into the form of a vessel, and dried. These vessels are then

covered with a vitreous substance, the basis of which is lead, and baked to hardness in kilns. It is said, the substances generally used for glazing, are white sand, red lead, pearl ashes, and common salt.

117. The finer sorts of earthen ware are called *porcelain*. This ware was first made in China, of two kinds of earth, called *petunse* and *kaolin*, with a species of oil, or varnish. Of these is made a paste, which is fashioned on a wheel. The pieces are then painted, and each is inclosed in a case, the bottom of which is covered with fine sand; one case is set in another, forming a nest, and thus they are placed in a furnace and baked. Similar ware is now made in various parts of Europe; and from these manufactories we are supplied with table-furniture, of various forms and elegance.

118. Lime-stone, carbonate of lime, one of the most useful materials for buildings, abounds in almost every part of the United States. By being subjected to a strong heat, in kilns, it is deprived of its cementing principle, the carbonic acid, and reduced to a calx, or oxyd, which is easily pulverized. Of this is made mortar, the substance which, when dry, binds together the stones and bricks which are used for walls. The finer sorts of lime-stone are called marble, and when polished, form most beautiful slabs for tables, chimney-pieces, busts, statues, pillars, and ornaments.

119. Cocoa is a nut, the fruit of a tree cultivated in both the Indies. The tree often rises sixty feet high. The stem resembles an apothecary's iron pestle, the ends being larger than the middle. The nuts hang at the top of a stem, in clusters of a dozen each. The shell consists of strong, tough filaments, inclosing a quantity of liquor, and the kernel, which is white, and is an agreeable food. The shells may be used for cups; the bark of the tree may be wrought into cordage, and the leaves into mats, nets, baskets, and other utensils.

120. Chocolate is a cake made of a paste, the basis of which is the fruit of the cacao, a tree that grows in the West Indies, to the hight of twenty feet. The seeds, or nuts, are produced in pods, in a white, pithy substance. These being roasted in an iron pot, the external covering is easily separated. The kernel is pounded in a mortar, or otherwise bruised, and made into a paste; sometimes a little cinnamon, sugar, or vanilla, is added.

121. It is the fortunate lot of the farmers, in most of the United States, and particularly in the northern and middle States, to be able to raise, on their farms, all the principal articles of food necessary for their subsistence. The modes of tillage are somewhat different in different States, and in various situations; but probably farmers in the north, and planters in the south,

have found, by experiments, the modes of cultivation most profitable in their respective situations.

122. The high price of wages in the United States, restrains the farmer from bestowing as much labor on his land, as the farmers in Europe can afford. But the modes of tillage will improve, in proportion as the population increases, and the prices of grain will justify the expense. Good prices are the best bounties that can be offered for improvement.

123. It is our happiness to have grains so cheap, that all industrious persons may obtain what they need, for their labor, and the poor may enjoy abundance. We have the finest flour for bread, or, if we choose, we may consume the coarser grains. The finest wheat flour is not the most healthful. On the other hand, meal unbolted, or the coarser part of the flour, is probably better adapted to the digestive powers, than the finest flour. Meslin, a mixture of wheat and rye, or coarse bread of rye and Indian meal, makes a sweet and healthful food.

124. Thus our lot is cast in a land of plenty; industry gives us all an abundance of the essential articles of life; and these rich blessings, with a free government, with the means of knowledge, and the revelations of God's will, to instruct us how to live in this world, and how to obtain a better portion in the life to come, should make us grateful to the Being from whose kindness we derive these blessings, and contented with the allotments of his providence.

CHAPTER V.

125. As the farmers and mechanics, constituting a great portion of our citizens, are the persons from whom proceed all legislative authority, it is all-important, that they should well understand their *rights* and their *duties*. They should understand the characters of the men whom they are to elect to offices, and exercise their rights with prudence, and with a *sole regard to the greatest good of the community*. A departure from this principle, and a selection of men to support a party, or faction, is the bane of a republic; it must end in loss of liberty,—in ruin.

126. To avoid the evil of party spirit, our intelligent yeomen should adopt it, as a strict principle, to make the constitution and laws of the State, and of the federal government, the polestars of their public conduct. Let them never attach themselves to a *man*, or to *men*, so strongly, as to follow him, or them, whether right or wrong. To support a man, in transgressing the constitution and laws, because he is of a particular *party*, is to violate the oath of a citizen, to break the laws of moral duty, and to betray our country's rights. The consti-

tution and laws are the *will of the whole state, or nation;* that will binds all parties to obedience; and citizens have no right to promote the interests of *one part* of the community, at the expense of *another*. If a public officer breaks over the constitution and laws, in pursuit of his own interest, or the interest of a party, he is no republican, and should be abandoned.

127. In free governments, there will be diversities of opinions and of interests; and men without principle, and for selfish views, will almost always be found seeking office by illegal or improper means. To effect their object, they sometimes establish printing-presses to support their views. In this case, it often happens, that the presses propagate the foulest misrepresentations of facts and of characters, and mislead the people. There is no one point in which our citizens ought to be more on their guard against deception, than in giving credit to party statements.

128. One of the best rules for judging what characters are most trust-worthy, is, to observe whether men steadily and quietly pursue their own business, with diligence and fidelity; whether they sustain, among their neighbors, the reputation of sound integrity; whether they uniformly obey and support the laws; and whether they appear to have no particular selfish views to accomplish. From fifty years' observation, the writer has found such men to be the most faithful in public offices. On the other hand, idle, dissipated men, who are always busy in clamoring against others, and boasting of their own patriotism, are found, when in office, to regard the *public* interest *less* than their *own*. As a general rule, the man who takes the best care of his *own* business, will, in public life, be most faithful to the *community*.

129. In the war of the revolution, and for some years after, the practice in New England was, to choose to offices men who were never known to solicit or seek them. The patriotic men who conducted the revolution, never established printing-presses to proclaim their merits, and decry their competitors; they never employed agents to travel from place to place, and make interest for them. They would not have attempted to bribe public opinion, or gain votes by promising offices to their supporters, or boast of their superior patriotism; nor would they remove a man from office, because he had not voted for them, any sooner than they would have cut off a right hand, or plucked out a right eye. Such were the principles of the independent men, to whom, under Providence, we are indebted for our liberties.

CHAPTER VI.

In the following lessons, there are many examples of antithesis, or opposition in the sense. For the benefit of the learner, some of these examples are distinguished by italic letters; *and the words so marked are emphatical.*

PITH AND MARROW OF GOOD SENTIMENTS.

To be very active in laudable pursuits, is the distinguishing characteristic of a man of merit.

There is an heroic innocence, as well an heroic courage.

There is a mean in all things. Even virtue itself has its stated limits, which not being strictly observed, it ceases to be virtue.

It is wiser to *prevent* a quarrel beforehand, than to *revenge* it afterwards.

It is much better to *reprove*, than to be angry *secretly*.

No revenge is more heroic than that which torments envy by doing good.

The discretion of a man deferreth his anger, and it is his glory to pass over a transgression.

Money, like manure, does no good till it is spread.

There is no real use of riches, except in the distribution; the rest is all conceit.

A wise man will desire no more than what he may get justly, use soberly, distribute cheerfully, and live upon contentedly.

A contented mind, and a good conscience, will make a man happy in all conditions. He knows not how to *fear*, who *dares to die*.

There is but one way of fortifying the soul against all gloomy presages and terrors of the mind; and that is, by securing to ourselves the friendship and protection of that Being who disposes of events and governs futurity. Philosophy is then only valuable when it serves for the law of life, and not for the ostentation of science.

Without a friend, the world is but a wilderness.

A man may have *a thousand intimate acquaintances*, and not a friend amongst them all. If you have *one friend*, think yourself happy.

When *once* you profess yourself a *friend*, endeavor to be always such. He can never have any true friends, who is *always* changing them.

Prosperity *gains* friends, and adversity *tries* them.

Nothing more engages the affections of men, than a handsome address and graceful conversation.

Complaisance renders a superior amiable, an equal agreeable, and an inferior acceptable.

Excess of ceremony shows *want* of breeding. That civility is best, which excludes all superfluous formality.

Ingratitude is a crime so shameful, that the man was never yet found who would acknowledge himself to be guilty of it.

Few things are impossible to industry and skill.

There cannot be a greater treachery, than first to *raise* a confidence, and then *deceive* it.

By the faults of *others*, *wise* men correct their *own*.

No man has a thorough taste of *prosperity*, to whom *adversity* never happened.

When our vices *leave us*, we flatter ourselves that *we leave them*.

It is as great a point of wisdom to *hide* ignorance, as to *discover* knowledge.

Pitch upon that course of life which is the most *excellent*, and habit will render it most *delightful*.

Custom is the *plague* of wise men, and the *idol* of fools.

As to be *perfectly* just, is an attribute of the divine nature, to be so to the *utmost* of our abilities, is the *glory* of man.

No man was ever *cast down* with the *injuries* of fortune, unless he had before suffered himself to be *deceived* by her *favors*.

Anger may *glance* into the breast of a *wise man*, but *rests* only in the bosom of *fools*.

None more impatiently *suffer* injuries, than those that are most forward in *doing* them.

By revenging an injury, a man is but *even* with his enemy; but in *passing* it over, he is *superior*.

To *err* is *human; to forgive, divine*.

A more glorious victory cannot be gained over another man than this, that when the *injury* began on *his* part, the *kindness* should begin on *ours*.

The *prodigal* robs his *heir*, the *miser* robs *himself*.

We should take a prudent care for the *future*, but so as to enjoy the *present*. It is no part of wisdom to be miserable *to-day*, because we may happen to be more so *to-morrow*.

To mourn *without measure, is folly;* not to mourn *at all, insensibility*.

Some would be thought to do great things, who are but tools and instruments; like the fool, who fancied he played upon the organ, when he only blew the bellows.

Though a man may become *learned* by *another's* learning, he never can be *wise* but by his *own* wisdom.

He who wants good sense, is unhappy in having learning; he has thereby more ways of exposing himself.

It is ungenerous to give a man occasion to blush at his own *ignorance* in *one* thing, who perhaps may *excel* us in *many*.

No object is more pleasing to the eye, than the sight of a man

whom you have obliged; nor any music so agreeable to the ear, as the voice of one that owns you for his benefactor.

The coin that is most current amongst mankind, is flattery; the only benefit of which is, that by hearing what we are *not*, we may be instructed what we *ought* to be.

The character of the person who commends you, is to be considered, before you set a value on his esteem. The wise man applauds *him* whom he thinks most *virtuous;* the rest of the world, *him* who is most *wealthy.*

The temperate man's pleasures are *durable*, because they are *regular;* and all his life is *calm* and *serene*, because it is *innocent.*

A good man will love *himself* too well to *lose*, and his *neighbor* too well to *win*, an estate by gaming. The love of gaming will corrupt the best principles in the world.

CHAPTER VII.

An angry man who *suppresses* his passions, *thinks* worse than he *speaks;* and an angry man that will *chide*, *speaks* worse than he *thinks.*

A *good* word is an *easy* obligation; but not to speak *ill*, requires only our *silence*, which costs us *nothing.*

It is to *affectation* the world owes its whole race of coxcombs. Nature, in her whole drama, never drew such a part; she has sometimes made a *fool*, but a *coxcomb* is always of his *own making.*

It is the infirmity of *little* minds, to be taken with *every* appearance, and dazzled with *every* thing that sparkles; but *great* minds have but *little* admiration, because *few* things appear *new* to them.

It happens to men of learning as to ears of corn: they shoot up, and raise their heads high, while they are empty, but when full and swelled with grain, they begin to flag and droop.

He that is truly polite, knows how to contradict with respect, and to please without adulation; and is equally remote from an insipid complaisance, and a low familiarity.

The *failings* of good men are commonly more published in the world than their *good deeds.*

It is harder to *avoid censure*, than to *gain applause;* for this may be done by *one* great or wise action in an age; but, to *escape censure*, a man must pass his *whole life* without saying or doing *one* ill or foolish thing.

When Darius offered Alexander ten thousand talents to divide Asia equally with him, he answered: The earth cannot bear two suns, nor Asia two kings. Parmenio, a friend of Alexander's, hearing the great offers that Darius had made,

said, Were I Alexander, I would accept them. So would I, replied Alexander, were I Parmenio.

An old age unsupported with matter for discourse and meditation, is much to be dreaded. No state can be more destitute than that of him, who, when the delights of sense forsake him, has no pleasures of the mind.

Such is the condition of life, that something is always wanted to happiness. In youth, we have warm hopes, which are soon blasted by rashness and negligence, and great designs, which are defeated by experience. In age, we have knowledge and prudence, without spirit to exert, or motives to prompt them. We are able to plan schemes and regulate measures, but have not time remaining to bring them to completion.

Truth is always consistent with itself, and needs nothing to help it out. It is always near at hand, and sits upon our lips: whereas a lie is troublesome, and sets a man's invention upon the rack; and one trick needs a great many more to make it good.

The pleasure which affects the human mind with the most lively and transporting touches, is the sense that we act in the eye of infinite wisdom, power, and goodness, that will crown our virtuous endeavors *here*, with happiness *hereafter*, large as our desires, and lasting as our immortal souls; *without this*, the highest state of life is insipid, and *with it*, the lowest is a paradise.

Honorable age is not that which stands in length of time, nor which is measured by number of years; but wisdom is the gray hair to man, and an unspotted life is old age.

A rich man, beginning to fall, is held up by his friends; but a poor man, being down, is thrust away by his friends.

Many have fallen by the edge of the sword, but not so many as have fallen by the tongue.

If you would get a friend, prove him first, and be not hasty to credit him; for some men are friends for their own occasions, and will not abide in the day of trouble.

A friend cannot be known in prosperity; and an enemy cannot be hidden in adversity.

Admonish thy friend; it may be he hath not done it, and if he hath, that he should do it no more. Admonish thy friend; it may be he hath not said it, or if he hath, that he should speak it not again. Admonish a friend; for many times it is a slander; and believe not every tale.

Honor thy father with thy whole heart, and forget not the sorrows of thy mother. How canst thou recompense them the things which they have done for thee?

There is nothing of so much worth, as a mind well instructed.

The heart of fools is in their mouth, but the tongue of the wise is in their heart.

To labor, and to be contented with what a man hath, is a sweet life.

Let reason go before every enterprise, and counsel before every action.

The *latter* part of a wise man's life is taken up in curing the follies, prejudices, and false opinions he had contracted in the *former*.

Censure is a tax a man pays to the public for being eminent.

Very few men, properly speaking, live at *present*, but are providing to live *another time*.

Party is the madness of *many*, for the gain of a *few*.

Superstition is the spleen of the soul.

He who tells a lie, is not sensible how great a task he undertakes; for he must be forced to invent twenty more, to maintain that one.

Some people will never learn *any thing*, for this reason, because they understand every thing *too soon*.

Whilst an author is yet *living*, we estimate his powers by his *worst* performance; when he is *dead*, we rate them by his *best*.

Men are *grateful*, in the *same* degree that they are *resentful*.

Young men are subtle arguers; the cloke of honor covers all their faults, as that of passion all their follies.

Economy is no disgrace; it is better *living on a little*, than *outliving a great deal*.

Next to the satisfaction I receive in the *prosperity* of an *honest* man, I am best pleased with the *confusion* of a *rascal*.

To endeavor all one's days to fortify our minds with learning and philosophy, is to spend so much in armor, that one has nothing left to defend.

Deference often shrinks and withers as much upon the approach of intimacy, as the sensitive plant does upon the touch of one's finger.

Modesty makes large amends for the pain it gives to the persons who possess it, by the partiality it excites in their favor.

The difference there is betwixt *honor* and *honesty*, seems to be chiefly in the *motive*. The *honest* man does that from *duty*, which the *man of honor* does for the sake of character.

A liar *begins* with making *falsehood* appear like *truth*, and *ends* with making *truth* itself appear like *falsehood*.

The *higher character* a person supports, the *more* he should regard his *minutest* actions.

Deference is the most complicated, the most indirect, and most elegant of all compliments.

How is it possible to expect that mankind will take *advice*, when they will not so much as take *warning?*

Fine sense, and *exalted sense*, are not half so valuable as *common sense*. There are forty men of wit, for one man of sense;

and he that will carry nothing about him but gold, will be every day at a loss for want of ready change.

Learning is like *mercury*, one of the most *powerful* and *excellent* things in the world, in *skillful* hands; in *unskillful*, the most *mischievous*.

A man should never be ashamed to own he has been in the *wrong*, which is but saying, in other words, that he is wiser *to-day* than he was *yesterday*.

Wherever I find a great deal of gratitude in a *poor* man, I take it for granted there would be as much generosity if he was a *rich* man.

It often happens that *those* are the *best* people, whose characters have been *most injured* by slanderers; as we usually find *that* to be the *sweetest* fruit, which the birds have been pecking at.

Honor is but a fictitious kind of honesty; a mean, but a necessary substitute for it in societies which have none. It is a sort of paper credit, with which men are obliged to trade, who are deficient in the sterling cash of true morality and religion.

CHAPTER VIII.

What a piece of work is man! how noble in reason! how infinite in faculties! in form and moving, how express and admirable! in action, how like an angel! in apprehension, how like a God!

He is a *good* divine, that follows his *own* instructions. I can easier teach *twenty* what is good to be done, than to be *one* of the twenty to *follow* my own teaching.

Men's evil manners live in brass; their virtues we write in water.

The web of our life is of a mingled yarn, good and ill together; our virtues would be proud, if our faults whipped them not; and our crimes would despair, if they were not cherished by our virtues.

The sense of death is most in apprehension;
And the poor beetle that we tread upon,
In corporal sufferance, feels a pang as great,
As when a giant dies.

How far the little candle throws his beam!
So shines a good deed in a naughty world.

————Love all, trust a few.
Do wrong to none: be able for thine enemy,
Rather in power than in use: keep thy friend
Under thy own life's key: be check'd for silence,
But never task'd for speech.

Our indiscretion sometimes serves us well,
When our deep plots do fail; and that should teach us,
There's a divinity that shapes our ends,
Rough-hew them how we will.

What stronger breast-plate than a heart untainted!
Thrice is he arm'd, that hath his quarrel just;
And he but naked, (though lock'd up in steel,)
Whose conscience with injustice is corrupted.

The cloud-capt towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yes, all which it inherits, will dissolve;
And, like the baseless fabric of a vision,
Leave not a wreck behind! We are such stuff
As dreams are made of, and our little life
Is rounded with a sleep.

————So it falls out,
That what we have, we prize not to the worth,
While we enjoy it; but being lack'd and lost,
Why then we wreak the value; then we find
The virtue that possession would not show us,
While it was ours.

Cowards die many times before their deaths;
The valiant never taste of death but once.
There is some soul of goodness in things evil,
Would men observingly distill it out,
For our bad neighbors make us early stirrers;
Which is both healthful, and good husbandry;
Besides they are our outward consciences,
And preachers to us all; admonishing
That we should dress us fairly for our end.

O momentary grace of mortal men,
Which we more hunt for than the grace of God!
Who builds his hope in air of men's fair looks,
Lives like a drunken sailor on a mast,
Ready with every nod to tumble down
Into the fatal bowels of the deep.

————Who will go about
To cozen fortune, and be honorable
Without the stamp of merit? let none presume
To wear an undeserved dignity.
O that estates, degrees, and offices,
Were not derived corruptly,—that clear honor
Were purchased by the merit of the wearer!
How many then would cover, that stand bare!
How many be commanded, that command!

———'Tis slander!
Whose edge is sharper than a sword; whose tongue
Out-venoms all the worms of Nile; whose breath
Rides on the posting winds, and doth belie
All corners of the world. Kings, queens, and states,
Maids, matrons, nay, the secrets of the grave,
This viperous slander enters.

There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows, and in miseries.

To-morrow, and to-morrow, and to-morrow,
Creeps in this petty space from day to day,
To the last syllable of recorded time,
And all our yesterdays have lighted fools
The way to dusky death. Out, out, brief candle!
Life's but a walking shadow,—a poor player,
That struts and frets his hour upon the stage,
And then is heard no more! It is a tale
Told by an idiot, full of sound and fury,
Signifying nothing.

He that would pass the latter part of his life with honor and decency, must, when he is *young*, consider that he shall one day be *old*,—and remember, when he is *old*, that he has once been *young*.

Avarice is always poor, but poor, by her own fault.

The maxim which Periander of Corinth, one of the seven sages of Greece, left as a memorial of his knowledge and benevolence, was, "Be master of your anger." He considered anger as the great disturber of human life, the chief enemy both of public happiness and private tranquillity; and thought he could not lay on posterity a stronger obligation to reverence his memory, than by leaving them a salutary caution against this outrageous passion.

The universal axiom, in which all complaisance is included, and from which flow all the formalities which custom has established in civilized nations, is, "that no man should give any preference to himself."—A rule so comprehensive and certain, that perhaps it is not easy for the mind to imagine an incivility, without supposing it to be broken.

The foundation of content must be laid in a man's own mind; and he who has so little knowledge of human nature, as to seek happiness by changing any thing but his own disposition, will waste his life in fruitless efforts, and multiply griefs which he purposes to remove.

No rank in life precludes the efficacy of a well-timed compliment. When Queen Elizabeth asked an embassador how he liked her ladies, he replied, "It is hard to judge of stars in presence of the sun."

The crime which has been once committed, is committed again with less reluctance.

The great disturbers of our happiness in this world, are our desires, our griefs, and our fears; and to all these, the *consideration of mortality* is a certain and adequate remedy. "Think" (says Epictetus) "frequently on poverty, banishment, and death, and thou wilt never indulge violent desires, or give up thy heart to mean sentiments."

The certainty that life cannot be long, and the probability that it will be shorter than nature allows, ought to awaken every man to the active prosecution of whatever he is desirous to perform. It is true, that no diligence can ascertain success; death may intercept the swiftest career; but he who is cut off in the execution of an honest undertaking, has at least the honor of falling in his rank, and has fought the battle, though he missed the victory.

When we act according to our duty, we commit the event to Him by whose laws our actions are governed, and who will suffer none to be finally punished for obedience. But, when in prospect of some good, whether natural or moral, we break the rules prescribed to us, we withdraw from the direction of superior wisdom, and take all consequences upon ourselves.

Employment is the great instrument of intellectual dominion. The mind cannot retire from its enemy into total vacancy, or turn aside from one object, but by passing to another.

Without frugality, none can be rich; and with it, very few would be poor.

Though in every age there are some, who by bold adventures, or by favorable accidents, rise suddenly into riches; the bulk of mankind must owe their affluence to small and gradual profits, below which their expenses must be resolutely reduced.

A man's voluntary expenses should not exceed his income.

Let not a man anticipate uncertain profits.

The happiness of the generality of the people is nothing, if it is not known; and very little, if it is not envied.

To improve the golden moment of opportunity, and catch the good that is within our reach, is the great art of life. Many wants are suffered, which might have once been supplied; and much time is lost, in regretting the time that has been lost before.

One of the golden precepts of *Pythagoras* directs us, "That a friend should not be hated for little faults."

NARRATION.

CHAPTER IX.

STORY OF THE COBLER AND HIS SON.

1. A young man, son of a cobler in a small village near Madrid, having pushed his fortune in the Indies, returned to his native country with a considerable stock, and set up as a banker in Madrid. In his absence, his parents frequently talked of him, praying fervently that heaven would take him under its protection; and the vicar, being their friend, gave them frequently the public prayers of the congregation for him.

2. The banker was not less dutiful on his part; for, so soon as he was settled, he mounted on horseback, and went alone to the village. It was ten at night before he got there; and the honest cobler was in bed, in a sound sleep, when he knocked at the door. Open the door, says the banker, 'tis your son Francillo.

3. Make others believe that if you can, cried the old man, starting from his sleep; go about your business, you thieving rogues, here is nothing for you: Francillo, if not dead, is now in the Indies. He is no longer there, replied the banker; he has returned home, and it is he who now speaks to you; open your door and receive him.

4. Jacobo, said the woman, let us rise, then; I really believe 'tis Francillo,—I think I know his voice. The father, starting from bed, lighted a candle; and the mother, putting on her gown in a hurry, opened the door. Looking earnestly on Francillo, she flung her arms about his neck, and hugged him with the utmost affection. Jacobo embraced his son in his turn; and all three, transported with joy after so long absence, had no end in expressing their tenderness.

5. After these pleasing transports, the banker put his horse into the stable, where he found an old milch cow, nurse to the whole family. He then gave the old folks an account of his voyage, and of all the riches he had brought from Peru. They listened greedily, and every the least particular of his relation, made on them a sensible impression of grief or joy. Having finished his story, he offered them a part of his estate, and entreated his father not to work any more.

6. No, my son, said Jacobo, I love my trade, and will not leave it. Why, replied the banker, is it not now high time to take your ease? I do not propose your living with me at Madrid; I know well that a city life will not please you; enjoy your own way of living; but give over your hard labor, and pass the remainder of your days in ease and plenty.

7. The mother seconded the son, and Jacobo yielded. To please you, Francillo, said he, I will not work any more for the public, but will only mend my own shoes, and those of my good friend the vicar. The agreement being concluded, the banker ate a couple of eggs, and went to his bed, enjoying that pleasing satisfaction which none but dutiful children can feel or understand.

8. The next morning, the banker, leaving his parents a purse of three hundred ducats, returned to Madrid; but was surprised to see Jacobo at his house a few days after. My father, said he, what brings you here? Francillo, answered the honest cobler, I have brought your purse; take it again; for I desire to live by my trade, and have been ready to die with uneasiness ever since I left off working.

CHAPTER X.

HONESTY REWARDED.

1. Perrin lost both parents, before he could articulate their names, and was obliged to a charity-house for his education. At the age of fifteen, he was hired by a farmer to be a shepherd, in the neighborhood of Lucetta, who kept her father's sheep. They often met, and were fond of being together.

2. Five years thus passed, when their sensations became more serious. Perrin proposed to Lucetta to solicit her from her father: She blushed, and confessed her willingness. As she had an errand to town the next day, the opportunity of her absence was chosen for making the proposal. You want to marry my daughter, said the old man. Have you a house to cover her, or money to maintain her? Lucetta's fortune is not enough for both.

3. It won't do, Perrin, it won't do. But, replied Perrin, I have hands to work. I have laid up twenty crowns of my wages, which will defray the expense of the wedding. I'll work harder, and lay up more. Well, said the old man, you are young, and may wait a little. Get rich, and my daughter is at your service. Perrin waited for Lucetta's returning in the evening. Has my father given you a refusal? cried Lucetta. Ah Lucetta! replied Perrin, how unhappy am I for being poor; but I have not lost all hopes. My circumstances may change for the better.

4. As they were never tired of conversing together, the night drew on, and it became dark; Perrin, making a false step, fell on the ground. He found a bag, which was heavy. Drawing toward a light in the neighborhood, he found that it was filled with gold. I thank heaven, cries Perrin in a trans-

port, for being favorable to our wishes. This will satisfy your father, and make us happy.

5. In their way to her father's house, a thought struck Perrin: "This money is not ours,—it belongs to some stranger,—and perhaps this moment he is lamenting the loss of it. Let us go to the vicar for advice,—he has always been kind to me." Perrin put the bag into the vicar's hand, saying, that at first he looked on it as a providential present, to remove the only obstacle to their marriage, but that he now doubted whether he could lawfully retain it. The vicar eyed the lovers with attention.

6. He admired their honesty, which appeared even to surpass their affection. Perrin, said he, cherish these sentiments; heaven will bless you. We will endeavor to find out the owner,—he will reward your honesty,—I will add what I can spare,—you shall have Lucetta. The bag was advertised in the newspapers, and cried in the neighboring parishes. Some time having elapsed, and the money not being demanded, the vicar carried it to Perrin:

7. "These twelve thousand livres bear at present no profit,—you may reap the interest at least,—lay them out in such a manner, as to insure the sum itself to the owner, if he shall appear." A farm was purchased, and the consent of Lucetta's father to the marriage was obtained. Perrin was employed in husbandry, and Lucetta in family affairs. They lived in perfect cordiality, and two children endeared them still more to each other. Perrin one evening returning homeward from his work, saw a chaise overturned, with two gentlemen in it.

8. He ran to their assistance, and offered them every accommodation his small house could afford. This spot, cried one of the gentlemen, is very fatal to me. Ten years ago, I lost here twelve thousand livres. Perrin listened with attention. What search made you for them? said he. It was not in my power, replied the stranger, to make any search. I was hurrying to Port l'Orient, to embark for the Indies, for the vessel was ready to sail.

9. Next morning, Perrin showed to his guests his house, his garden, his cattle, and mentioned the produce of his fields. "All these are your property," addressing the gentleman who had lost the bag: "the money fell into my hands; I purchased this farm with it; the farm is yours. The vicar has an instrument which secures your property, though I had died without seeing you." The stranger read the instrument with emotion. He looked on Perrin, Lucetta, and the children.

10. Where am I? cried he,—and what do I hear? What virtue in people so low! Have you any other land but this farm? No, replied Perrin,—but you will have occasion for a

tenant, and I hope you will allow me to remain here. Your honesty deserves a better recompense, answered the stranger. My success in trade has been great, and I have forgot my loss. You are well entitled to this little fortune; keep it as your own.

11. What man in the world would have acted like Perrin? Perrin and Lucetta shed tears of affection and joy. "My dear children," said he, "kiss the hand of your benefactor. Lucetta, this farm now belongs to us, and we can enjoy it without anxiety or remorse." Thus was honesty rewarded; and let those who desire the reward, practice the virtue.

CHAPTER XI.

CHARACTER OF A YOUNG LADY.

1. Sophia is not a beauty, but in her presence, beauties are discontented with themselves. At first she scarcely appears pretty; but the more she is beheld, the more agreeable she appears. She gains when others lose, and what she gains she never loses. She is equaled by none in a sweet expression of countenance; and without dazzling beholders, she interests them.

2. She loves dress, and is a good judge of it; despises finery, but dresses with peculiar grace, mixing simplicity with elegance. Ignorant she is of what colors are in fashion; but knows well what suits her complexion. She prepares herself for managing a family of her own, by managing that of her father.

3. Cookery is familiar to her, with the price and quality of provisions; and she is a ready accountant. Her chief view, however, is, to serve her mother, and lighten her cares. She holds cleanliness and neatness to be indispensable in a woman; and that a slattern is disgusting, especially if beautiful.

4. The attention given to externals, does not make her overlook her more material duties. Sophia's understanding is solid, without being profound. Her sensibility is too great for a perfect equality of temper; but her sweetness renders that inequality harmless. A harsh word does not make her angry; but her heart swells, and she retires to disburden it by weeping.

5. Recalled by her father and mother, she comes at the instant, wiping her eyes, and appearing cheerful. She suffers with patience any wrong done her; but is impatient to repair any wrong she has done, and does it so cordially as to make it appear meritorious. If she happens to disoblige a companion, her joy and her caresses, when restored to favor, show the burden that lay upon her good heart.

6. The love of virtue is Sophia's ruling passion. She loves

it, because no other thing is so lovely: she loves it, because it is the glory of the female sex: she loves it, as the only road to happiness, misery being the sure attendant of a woman without virtue. She loves it, as dear to her respectable father and tender mother. These sentiments inspire her with a degree of enthusiasm, that elevates her soul, and subdues every irregular appetite.

7. Of the absent she never talks but with circumspection,—of her female acquaintance especially. She has remarked, that what renders women prone to detraction, is, talking of their own sex; and that they are more equitable with respect to the men. Sophia therefore never talks of women, but to express the good she knows of them: of others she says nothing.

8. Without much knowledge of the world, she is attentive, obliging, and graceful, in all she does. A good disposition does much more for her, than art does for others. She possesses a degree of politeness, which, void of ceremony, proceeds from a desire to please, and which consequently never fails to please.

CHAPTER XII.

MODESTY, DOUBT, AND TENDER AFFECTION.

AGATHOCLES AND CALISTA.

1. Calista was young and beautiful, endowed with a great share of wit and solid sense. Agathocles, whose age very little exceeded hers, was well-made, brave and prudent. He had the good fortune to be introduced at Calista's, where his eyes, wandering indifferently over a numerous circle, soon distinguished and fixed upon her.

2. But, recovering from the short ecstasy occasioned by the first sight, he immediately reproached himself, as being guilty of rudeness to the rest of the company; a fault which he had endeavored to correct, by looking round on other objects. Vain attempts! They were attracted by a powerful charm, and turned again towards Calista. He blushed, as well as she, while a sweet emotion, till then unfelt, produced a kind of fluttering in his heart, and confusion in his countenance.

3. They both became at the same time more timid and more curious. He was pleased with gazing at Calista, which he could not do without trembling; whilst Calista, secretly satisfied with this flattering preference, cast her eyes on him by stealth. They were both under an apprehension, but especially Calista, of being caught by the other in the fact; and yet caught they were, almost every moment.

4. The hour of separation came, which to them appeared too

sudden: melancholy were the reflections they made on the rapidity of time. Imagination, however, did not permit them to be entirely absent from each other; for the image of Calista was deeply engraved on the mind of Agathocles, and his features were strongly impressed on that of Calista. They both appeared less cheerful the rest of the day. A lively sentiment, which they did not well comprehend themselves, entirely employed their minds, in spite of every attempt to divert themselves.

5. Two days passed without seeing one another again; and though this interval of time had been filled up either by business or recreations, yet they both, notwithstanding, experienced a weariness and dissatisfaction in their minds, for which they could in no way account. But the moment which brought them together again, explained it to them: the perfect contentment they felt in each other's company, made them sensible of the real source of their melancholy.

6. Agathocles took more courage that day: he addressed Calista in the most obliging manner, and had the happiness to converse with her for the first time. As yet, he had seen only her outward charms; but now, he discovered the beauty of her mind, the integrity of her heart, the dignity of her sentiments, and the delicacy of her wit: but what charmed him the most, was the opinion he conceived, that she did not judge him unworthy of her esteem.

7. From this time he made her frequent visits; in every one of which, he discovered some new perfection in the fair Calista. This is the characteristic of true merit; it gains by being exposed to the eye of a judicious person. A man of sense will soon dislike a coquet, a fool, or a giddy woman: but if he falls in love with a woman of merit, time, far from weakening, will only strengthen and augment his passion.

8. The fixed inclination of Agathocles convinced him now, that what he felt for Calista, was love, and that of the most tender nature. This he knew; but Calista did not as yet know it, or at least had not learnt it from his lips. Love is timorous and diffident. A bold suitor is not the real lover of the lady whom he addresses: he seeks for nothing but pleasure.

9. Agathocles at last resolved to open his heart to Calista; but he did not do it in the affected language of a romantic passion. "Lovely Calista," said he, ingenuously, "it is not mere esteem that binds me to you, but a most passionate and tender love. I feel that I cannot live without you: can you, without violence to your inclinations, consent to make me happy? I may love you without offense; 'tis a tribute due to your merit: but may I flatter myself with the hope of some small return?"

10. A coquet would have affected to be displeased at such a

declaration. But Calista not only listened to her lover without interrupting him, but answered him without ill-nature, and gave him leave to hope. Nor did she put his constancy to a tedious trial: the happiness for which he sighed, was no longer delayed than was necessary to prepare the ceremony.

11. The marriage settlements were easily regulated betwixt the parties; for interest was out of the question: the chief article consisted in the mutual exchange of hearts, which was already fulfilled. What will be the lot of the new married couple? The happiest, I may venture to foretell, that mortals can enjoy upon earth.

12. No pleasures are comparable to those that affect the heart; and there are none that affect it with such exquisite delight, as loving and being loved. To this tender union we can never apply the words of Democritus, that *the pleasure of love is but a short epilepsy*. He meant, without doubt, mere sensual pleasure, which has so little in it of the nature of love, that a man may enjoy it without loving, and love without ever enjoying it.

13. They will be constant in their love. This I dare also to predict; and I know the reason. Their affection is not founded on the dazzling charms of beauty: they are both the friends of virtue; they love each other on this account. They will therefore continue to love, as long as they are virtuous,—and their union itself is a pledge of their perseverance,—for nothing so much secures our continuance in the paths of virtue, as to have perpetually before our eyes, the example of a person whom we love.

14. Nothing is capable of disturbing their happiness, but those disasters and misfortunes from which their love cannot shelter them. But, supposing such a reverse of fortune: would not their fate in this respect be common with that of the rest of mankind? Those who have never tasted the pleasures of love, are not exempt from the like casualties; and the lover is at least a gainer, in regard to those pleasures which constitute no small part of the happiness of life.

15. Besides, even love itself will greatly diminish the sense of their misfortunes. For love has the peculiar property of alleviating the sufferings of two fond hearts, and of rendering their pleasures more exquisite. By this communication of distress, they seem to divide its weight; and on the contrary, by participation, their satisfaction is doubled.

16. As a squadron of horse is with greater difficulty broken through by the enemy, in proportion to its closeness; so the happy pair resist the attacks of adversity with so much the more strength and success, as they are the more closely united.

CHAPTER XIII.

HUMMING-BIRD.

A correspondent of a respectable quaker publication, called 'The Friend,' in Philadelphia, furnishes the following pleasant anecdote of a humming-bird:

"Some time in the seventh month of the present year, one of my family caught a small humming-bird, which appeared quite debilitated for want of food. We presented it with some sugar and cream mixed together, which it sucked up with avidity, after which it was restored to liberty. In the course of a short interval, it again made its appearance, was taken in the hand, and a mixture of sugar and water, made into the consistence of sirup, was poured into the *corolla* of the trumpet-honeysuckle, from which it eagerly extracted it. From this time forward, it became quite familiar, and would come a dozen times a day or more, to be fed. After fluttering for a few seconds at the door or window to attract notice, it would alight on the limb of a neighboring tree, or rose-bush, until its food was prepared for it, and then, upon calling 'Peet, Peet,' it would dart in a straight line, with the velocity of an arrow, to receive it. We generally filled two or three of the tubes of the honeysuckle with the sirup, which it extracted while on the wing, buzzing around the flower held in our hand, and inserting its bill, which was about three fourths of an inch in length, from which it protruded its tongue at least half an inch longer, with which it sucked up the liquid.

This generally sufficed it; but sometimes it did not appear *satisfied*, but would repair to its resting place, and wait until

the flowers were again filled, when upon being called, it would return and finish its repast. But if, after flying to its perch, it wiped its bill on the limb, we were then assured it wanted no more at that time; and all the solicitations we could make, would have no other effect than to hasten its departure. In the course of half an hour, it would be back again after more food; and if the member of the family to whom he applied was engaged, and not ready to attend to him, he would try over and over again to excite attention, by flying into different apartments of the house, and buzzing within a few inches of our faces. 'Peet's' solicitations generally succeeded, as the younger branches of the family were delighted in attending to him. He appeared to be more fond of sirup when made thick, than any other food which was offered to him. If it was too much diluted, after sipping a little, he would fly to his resting-place, and wait until it was altered. We also at times gave him sugar and cream, wine and water mixed with sugar, and once some honey obtained from a humble-bee's nest, which it appeared to treat with great contempt.

Sometimes when he was fluttering around the flower held outside of the door-way, a stranger of the same species, having less confidence in human nature, would dart at the little fellow and drive him away, as if anxious for him to escape from so perilous a situation. But it only had a momentary effect on our little friend, as he would return with as confiding an assurance of safety as before. His little twittering noise and averted eye, as he momentarily withdrew his bill from the flower, appeared to say, 'Surely thou wilt not hurt me.' After he had visited us every day so frequently for about three weeks, and had been admired by numerous persons, he disappeared on the 11th of last month, being fed about the middle of the day, which was the last time that he was seen. As the wild humming-birds, which were quite numerous before, disappeared about the same time, it is probable he accompanied them to more southern regions. As we were on terms of the most friendly kind, it is hoped our little traveler will again visit us, after he has finished his peregrinations among the flowers of the south, as it is very doubtful whether he will find them as sweet as he did the honeysuckles of Delaware county.

CHAPTER XIV.

SORROW, PIETY, DEVOTION, FILIAL OBEDIENCE.

STORY OF LA ROCHE.

1. More than forty years ago, an English philosopher, whose works have since been read and admired by all Europe, resided

at a little town in France. Some disappointments in his native country had first driven him abroad, and he was afterwards induced to remain there, from having found in his retreat, where the connections even of nation and language were avoided, a perfect seclusion and retirement, highly favorable to the development of abstract subjects, in which he excelled all the writers of his time.

2. Perhaps in the structure of such a mind, the finer and more delicate sensibilities are seldom known to have place; or, if originally implanted there, are in a great measure extinguished by the exertions of intense study and profound investigation.

3. Hence the idea that philosophy and unfeelingness are united, has become proverbial; and in common language, the former word is often used to express the latter. Our philosopher has been censured by some, as deficient in warmth and feeling; but the mildness of his manners has been allowed by all; and it is certain, that if he was not easily melted into compassion, it was, at least, not difficult to awaken his benevolence.

4. One morning, while he sat busied in those speculations which afterwards astonished the world, an old female domestic, who served him for a house-keeper, brought him word, that an elderly gentleman and his daughter had arrived in the village, the preceding evening, on their way to some distant country; and that the father had been suddenly seized in the night with a dangerous disorder, which the people of the inn, where they lodged, feared would prove mortal:

5. That she had been sent for as having some knowledge of medicine, the village surgeon being then absent; and that it was truly piteous to see the good old man, who seemed not so much affected by his own distress, as by that which it caused to his daughter.

6. Her master laid aside the volume in his hand, and broke off the chain of ideas it had inspired. His night-gown was exchanged for a coat, and he followed his governant to the sick man's apartment. It was the best in the little inn where they lay, but a paltry one notwithstanding. Our philosopher was obliged to stoop as he entered it. It was floored with earth, and above were the joists, not plastered, and hung with cobwebs.

7. On a flock bed at one end lay the old man whom he came to visit; at the foot of it sat his daughter. She was dressed in a clean white bed-gown; her dark locks hung loosely over it, as she bent forward, watching the languid looks of her father. The philosopher and his house-keeper had stood some moments in the room, without the young lady's being sensible of their entering it.

8. Mademoiselle! said the old woman at last, in a soft tone. She turned and showed one of the finest faces in the world. It was touched, not spoiled, with sorrow; and when she perceived a stranger, whom the old woman now introduced to her, a blush, at first, and then the gentle ceremonial of native politeness, which the affliction of the time tempered, but did not extinguish, crossed it for a moment, and changed its expression. It was sweetness all, however, and our philosopher felt it strongly.

9. It was not a time for words: he offered his service in a few sincere ones. "Monsieur lies miserably ill here," said the governant; "if he could possibly be removed any where." "If he could be moved to our house," said her master. He had a spare bed for a friend, and there was a great room unoccupied, next to the governant's. It was contrived accordingly.

10. The scruples of the stranger, who could look scruples, though he could not speak them, were overcome, and the bashful reluctance of his daughter gave way to her belief of its use to her father. The sick man was wrapped in blankets, and carried across the street to the English gentleman's. The old woman helped the daughter to nurse him there. The surgeon, who arrived soon after, prescribed a little, and nature did much for him: in a week, he was able to thank his benefactor.

11. By that time his host had learned the name and character of his guest. He was a protestant, and a clergyman of *Switzerland*, called *La Roche*, a widower, who had lately buried his wife, after a long and lingering illness, for which traveling had been prescribed; and was, now returning home, after an ineffectual journey, with his only child, the daughter we have mentioned.

12. He was a devout man, as became his profession. He possessed devotion in all its warmth, but with none of its asperity; I mean that asperity which men who are called devout, sometimes indulge. The philosopher, though he felt no devotion, never quarreled with it in others. His governant joined the old man and his daughter, in the prayers and thanksgivings which they put up on his recovery; for she too was a heretic, in the phrase of the village.

13. The philosopher walked out with his long staff and his dog, and left them to their prayers and thanksgivings. "My master," said the old woman, "alas! he is not a christian, but he is the best of unbelievers." "Not a christian!" exclaimed Mademoiselle *La Roche*, "yet he saved my father! heaven bless him for it; I would he were a christian."

14. "There is a pride in human knowledge, my child," said her father, "which often blinds men to the sublime truths of revelation; hence there are opposers of christianity among

men of virtuous lives, as well as among those of dissipated and licentious characters. Nay, sometimes I have known the latter more easily converted to the true faith than the former; because the fume of passion is more easily dissipated than the mist of false theory and delusive speculation." "But this philosopher," said his daughter, "alas! my father, he shall be a christian before he dies."

15. She was interrupted by the arrival of their landlord. He took her hand with an air of kindness,—she drew it away from him in silence, threw down her eyes to the ground, and left the room. "I have been thanking God," said the good *La Roche*, "for my recovery." "That is right," replied his landlord. "I should not wish," continued the old man, hesitatingly, "to think otherwise; did I not look up with gratitude to that Being, I should barely be satisfied with my recovery, as a continuation of life, which, it may be, is not a real good."

16. "Alas! I may live to wish I had died,—that you had left me to die, Sir, instead of kindly relieving me; (clasping the philosopher's hand,) but when I look on this renovated being, as the gift of the Almighty, I feel a far different sentiment. My heart dilates with gratitude and love to him. It is prepared for doing his will, not as a duty, but as a pleasure; and regards every breach of it, not with disapprobation, but with horror."

17. "You say right, my dear sir," replied the philosopher; "but you are not yet re-established enough to talk much; you must take care of your health, and neither study nor preach for some time. I have been thinking over a scheme that struck me to-day, when you mentioned your intended departure. I was never in Switzerland; I have a great mind to accompany your daughter and you into that country. I will help to take care of you by the road; for, as I was your first physician, I hold myself responsible for your cure."

18. *La Roche's* eyes glistened at the proposal; his daughter was called and told of it. She was equally pleased with her father; for they really loved their landlord, not perhaps the less for his infidelity; at least, that circumstance mixed a sort of pity with their regard for him. Their souls were not of a mold for harsher feelings; hatred never dwelt with them.

19. They traveled by short stages; for the philosopher was as good as his word, in taking care that the old man should not be fatigued. The parties had time to be well acquainted with one another, and their friendship was increased by acquaintance. *La Roche* found a degree of simplicity and gentleness in his companion, which is not always annexed to the character of a learned or wise man.

20. His daughter, who was prepared to be afraid of him, was equally undeceived. She found in him nothing of that self-

importance, which superior parts, or great cultivation of them, is apt to confer. He talked of every thing but philosophy and religion; he seemed to enjoy every pleasure and amusement of ordinary life, and to be interested in the most common topics of discourse. When his knowledge or learning at any time appeared, it was delivered with the utmost plainness, and without the least show of dogmatism.

21. On his part, he was charmed with the society of the good clergyman and his lovely daughter. He found in them the guileless manners of the earliest times, with the culture and accomplishments of the most refined ones: every better feeling, warm and vivid; every ungentle one, repressed or overcome. He was not addicted to love; but he felt himself happy in being the friend of Mademoiselle *La Roche;* and sometimes envied her father the possession of such a child.

22. After a journey of eleven days, they arrived at the dwelling of *La Roche.* It was situated in one of those valleys in the canton of Berne, where nature seems to repose in quiet, and has inclosed her retreat with mountains inaccessible.

23. A stream, that spent its fury in the hills above, ran in front of the house, and a broken water-fall was seen through the woods that covered its sides. Below, it circled round a tufted plain, and formed a little lake in front of a village, at the end of which, appeared the spire of *La Roche's* church, rising above a clump of beeches.

24. The philosopher enjoyed the beauty of the scene; but to his companions it recalled the memory of a wife and a parent they had lost. The old man's sorrow was silent; his daughter sobbed and wept. Her father took her hand, kissed it twice, pressed it to his bosom, threw up his eyes to heaven; and having wiped off a tear that was just about to drop from each, began to point out to his guest some of the most striking objects which the prospect afforded. The philosopher interpreted all this; and he could but slightly censure the creed from which it arose.

25. It was not long after they arrived, when a number of *La Roche's* parishioners, who had heard of his return, came to the house to see and welcome him. The honest folks were awkward, but sincere, in their professions of friendship. They made some attempts at condolence; it was too delicate for their handling; but *La Roche* took it in good part. "It has pleased God," said he; and they saw he had settled the matter with himself. Philosophy could not have done so much with a thousand words.

26. It was now evening, and the good peasants were about to depart, when a clock was heard to strike seven, and the hour was followed by a particular chime. The country folks,

who came to welcome their pastor, turned their eyes towards him at the sound; he explained their meaning to his guest. "That is the signal," said he, "for our evening exercise. This is one of the nights of the week in which some of my parishioners are wont to join in it; a little rustic saloon serves for the chapel of our family, and such of the good people as are with us; if you choose rather to walk out, I will furnish you with an attendant; or here are a few old books, which may afford you some entertainment within."

27. "By no means," answered the philosopher; "I will attend Mademoiselle at her devotions." "She is our organist," said *La Roche;* "our neighborhood is the country of musical mechanism, and I have a small organ fitted up for the purpose of assisting our singing." "It is an additional inducement," replied the other, and they walked into the room together.

28. At the end stood the organ mentioned by *La Roche;* before it was a curtain, which his daughter drew aside, and, placing herself on a seat within, and drawing the curtain close, so as to save her the awkwardness of an exhibition, began a voluntary, solemn and beautiful in the highest degree. The philosopher was no musician, but he was not altogether insensible to music. This fastened on his mind more strongly, from its beauties being unexpected.

29. The solemn prelude introduced a hymn, in which such of the audience as could sing, immediately joined. The words were mostly taken from holy writ: it spoke the praises of God, and his care of good men. Something was said of the death of the just,—of such as die in the Lord. The organ was touched with a hand less firm,—it paused,—it ceased,—and the sobbing of Mademoiselle was heard in its stead.

30. Her father gave a sign for stopping the psalmody, and rose to prayer. He was discomposed at first, and his voice faltered as he spoke; but his heart was in his words, and its warmth overcame his embarrassment. He addressed a Being whom he loved, and he spoke for those he loved. His parishioners caught the ardor of the good old man; even the philosopher felt himself moved, and forgot, for a moment, to think why he should not.

31. *La Roche's* religion was that of sentiment, not theory, and his guest was averse to disputation: their discourse did not therefore lead to questions concerning the belief of either; yet would the old man sometimes speak of his, from the feelings of a heart impressed with its force, and wishing to spread the pleasure he enjoyed in it.

32. The ideas of his God and his Savior, were so congenial to his mind, that every emotion of it naturally awakened them. A philosopher might have called him an enthusiast: but if he

possessed the fervor of enthusiasts, he was guiltless of their bigotry. "Our Father who art in heaven!" might the good old man say,—for he felt it,—and all mankind were his brethren.

33. "You regret, my friend," said he to the philosopher, "when my daughter and I talk of the exquisite pleasure derived from music; you regret your want of musical powers and musical feelings; it is a department of soul, you say, which nature has almost denied you, which, from the effects you see it have on others, you are sure must be highly delightful."

34. "Why should not the same thing be said of religion? Trust me, I feel it in the same way, an energy, an inspiration, which I would not lose for all the blessings of sense, or enjoyments of the world; yet so far from lessening my relish of the pleasures of life, that I find it hightens them all."

35. "The thought of receiving it from God, adds the blessing of sentiment to that of sensation, in every good thing which I possess; and when calamities overtake me,—and I have had my share,—it confers a dignity on my affliction, and so lifts me above the world. Man, I know, is but a worm; yet methinks I am allied to God!" It would have been inhuman in our philosopher to cloud, even with a doubt, the sunshine of his belief.

36. His discourse, indeed, was very remote from metaphysical disquisition, or religious controversy. Of all men I ever knew, his ordinary conversation was the least tinctured with pedantry, or liable to dissertation. With *La Roche* and his daughter, it was perfectly familiar.

37. The country round them, the manners of the village, the comparison of both with those of England, remarks on the works of favorite authors, on the sentiments they conveyed, and the passions they excited, with many other topics, in which there was an equality, or alternate advantage, among the speakers, were the subjects they talked of.

38. Their hours too of riding and walking were many, in which to the philosopher, as a stranger, were shown the remarkable scenes and curiosities of the country. They would sometimes make little expeditions, to contemplate, in different attitudes, those astonishing mountains, the cliffs of which, covered with eternal snows, and sometimes shooting into fantastic shapes, form the termination of most of the Swiss prospects.

39. Our philosopher asked many questions, as to their natural history and productions. *La Roche* observed the sublimity of the ideas, which the view of their stupendous summits, inaccessible to mortal foot, was calculated to inspire, which, said he, naturally leads the mind to that Being by whom their foundations were laid. "They are not seen in Flanders," said Mademoiselle, with a sigh. "That is an odd remark," said

the philosopher, smiling. She blushed, and he inquired no farther.*

40. It was with regret he left a society in which he found himself so happy; but he settled with *La Roche* and his daughter a plan of correspondence; and they took his promise, that if ever he came within fifty leagues of their dwelling, he would travel those fifty leagues to visit them.

41. About three years after, our philosopher was on a visit at Geneva; the promise he made to *La Roche* and his daughter, on his former visit, was recalled to his mind, by the view of that range of mountains, on a part of which they had often looked together.

42. There was a reproach too, conveyed along with the recollection, for his having failed to write to either of them for several months past. The truth was, that indolence was the habit most natural to him, from which he was not easily roused by the claims of correspondence, either of his friends or his enemies; when the latter drew their pens in controversy, they were often unanswered, as well as the former.

43. While he was hesitating about a visit to *La Roche*, which he wished to make, but found the effort rather too much for him, he received a letter from the old man, which had been forwarded to him from Paris, where he had then fixed his residence.

44. It contained a gentle complaint of the philosopher's want of punctuality, but an assurance of continued gratitude for his former good offices, and as a friend whom the writer considered interested in his family; it informed him of the approaching nupitals of Mademoiselle *La Roche*, with a young man, a relation of her own, and formerly a pupil of her father, of the most noble disposition, and respectable character.

45. Attached from their earliest years, they had been separated by his joining one of the subsidiary regiments of the canton, then in the service of a foreign power. In this situation he had distinguished himself as much for courage and military skill, as for the other endowments which he had cultivated at home. The term of his service had now expired, and they expected him to return in a few weeks, when the old man hoped, as he expressed it in his letter, to join their hands, and see them happy.

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* The philosopher was a resident in Flanders, and a skeptic. This reproof of his infidelity is inimitably delicate. In short, this whole story is a beautiful satire on deism, bigotry, and metaphysical theology; while it paints unaffected virtue, benevolence, and piety, in the most engaging colors.

46. Our philosopher felt himself interested in this event; but he was not, perhaps, altogether so happy in the tidings of Mademoiselle *La Roche's* marriage, as her father supposed him. Not that he was ever a lover of the lady; but he thought her one of the most amiable women he had seen; and there was something in the idea of her being another's forever, that struck him, he knew not why, like a disappointment.

47. After some little speculation on the matter, however, he could look on it as a thing fitting, if not quite agreeable; and determined on his visit, to see his old friend and his daughter happy.

48. On the last day of his journey, different accidents had retarded his progress; he was benighted before he reached the quarter in which *La Roche* resided. His guide, however, was well acquainted with the road, and he found himself in view of the lake which I have before described in the neighborhood of *La Roche's* dwelling.

49. A light gleamed on the water, that seemed to proceed from the house: it moved slowly along, as he proceeded by the side of the lake, and at last he saw it glimmering through the trees, and stop at some distance from the place where he then was.

50. He supposed it some piece of bridal merriment, and pushed on his horse, that he might be a spectator of the scene; but he was a good deal shocked, on approaching the spot, to find it to be the torch of a person clothed in the dress of an attendant on a funeral, and accompanied by several others, who, like him, seemed to have been employed in the rights of sepulture.

51. On the philosopher's making the inquiry who was the person they had been burying, one of them, with an accent more mournful than is common to their profession, answered, "then you know not Mademoiselle, sir! you never beheld a lovelier,"—"*La Roche!*" exclaimed he, in reply,—"alas, it was she indeed!" The appearance of grief and surprise which his countenance assumed, attracted the notice of the peasant with whom he talked.

52. He came up close to the philosopher,—"I perceive you are acquainted with Mademoiselle *La Roche.*" "Acquainted with her! Indeed I was! When, how, where did she die? Where is her father?" "She died, sir, of the heart-break, I believe; the young gentleman to whom she was soon to be married, was killed in a duel by a French officer, his intimate companion, and to whom, before their quarrel, he had often done the greatest favors.

53. "Her worthy father bears her death, as he has often told us a christian should. He is even so composed, as to be

now in his pulpit, ready to deliver a few exhortations to his parishioners, as is the custom with us on such occasions. Follow me, sir, and you shall hear him." He followed the man without answering.

54. The church was dimly lighted, except near the pulpit, where the venerable *La Roche* was seated. His people were now lifting up their voices to that Being whom their pastor had taught them ever to bless and revere. *La Roche* sat, his figure bending gently forward, his eyes half closed, lifted up in silent devotion. A lamp placed near him threw a light strongly on his head, and marked the shadowy lines of his age across the paleness of his brow, thinly covered with gray hairs.

55. The music ceased,—*La Roche* sat for a moment, and nature wrung a few tears from him. His people were loud in their grief. The philosopher was not less affected than they. *La Roche* arose. "Father of mercies," said he, "forgive these tears; assist thy servant to lift up his soul to thee; to lift to thee the souls of thy people; my friends, it is good so to do; at all seasons it is good; but in the days of our distress, what a privilege it is! Well saith the sacred book, 'Trust in the Lord; at all times trust in the Lord.'

56. "When every other support fails us, when the fountains of worldly comfort are dried up, let us then seek those living waters which flow from the throne of God. It is only from a belief of the goodness and wisdom of a supreme being, that our calamities can be borne in a manner which becomes a man.

57. "Human wisdom is here of little use; for in proportion as it bestows comfort, it represses feeling, without which, we may cease to be hurt by calamity, but we shall also cease to enjoy happiness. I will not bid you be insensible, my friends! I cannot.

58. "I feel too much myself, and I am not ashamed of my feelings; but therefore may I the more willingly be heard: therefore have I prayed God to give me strength to speak to you; to direct you to him, not with empty words, but with these tears; not from speculation, but from experience; that while you see me suffer, you may know also my consolation.

59. "You behold the mourner of his only child, the last earthly stay and blessing of his declining years! Such a child too! It becomes not me to speak of her virtues; yet it is but grateful to mention them, because they were exerted towards myself. Not many days ago, you saw her young, beautiful, virtuous, and happy: ye who are parents will judge of my affliction now. But I look towards him who struck me; I see the hand of a Father, amidst the chastenings of my God.

60. "Oh! could I make you feel what it is to pour out the heart, when it is pressed down with many sorrows; to pour it

out with confidence to him, in whose hands are *life* and *death*; on whose power awaits all that the *first* enjoys, and in contemplation of whom disappears all that the *last* can inflict! For we are not as those who die without hope; we know that our Redeemer liveth; that we shall live with him, with our friends, his servants, in that blessed land where sorrow is unknown, and happiness is endless as it is perfect.

61. "Go then, mourn not for me; I have not lost my child: but a little while, and we shall meet again, never to be separated. But ye are also my children. Would ye that I should not grieve without comfort? So live as she lived; that when your death shall come, it may be the death of the righteous, and your latter end like his."

62. Such was the exhortation of *La Roche;* his audience answered it with tears. The good old man had dried up his, at the altar of the Lord; his countenance had lost its sadness, and assumed the glow of faith and hope. The philosopher followed him into his house.

63. The inspiration of the pulpit was past; the scenes they had last met in, rushed again on his mind; *La Roche* threw his arms around his neck, and watered it with his tears. The other was equally affected; they went together in silence into the parlor, where the evening service was wont to be performed.

64. The curtains of the organ were opened; *La Roche* started back at the sight,—"Oh my friend," said he, and his tears burst forth again. The philosopher had now recollected himself; he stept forward and drew the curtain close. The old man wiped off his tears, and taking his friend by the hand, "you see my weakness," said he, "'tis the weakness of humanity; but my comfort is not therefore lost."

65. "I heard you," said the other, "in the pulpit: I rejoiced that such consolation is yours." "It is, my friend," said he, "and I trust I shall ever hold it fast. If there are any who doubt our faith, let them think of what importance religion is to calamity, and forbear to weaken its force; if they cannot restore our happiness, let them not take away the solace of our affliction."

66. The philosopher's heart was smitten; and I heard him long after confess, that there were moments when the remembrance overcame him even to weakness; when, amidst all the pleasures of philosophical discovery, and the pride of literary fame, he called to his mind the venerable figure of the good *La Roche*, and wished that he had never doubted.

CHAPTER XV.

FUNERAL OF GENERAL FRASER, NEAR SARATOGA,—RELATED BY GENERAL BURGOYNE.

1. About sunset, the corpse of General Fraser was brought up the hill, attended only by the officers who had lived in his family. To arrive at the redout, it passed within view of the greatest part of both armies.

2. General Phillips, General Reidesel, and myself, who were standing together, were struck with the humility of the procession. They who were ignorant that privacy had been requested by General Fraser, might ascribe it to neglect.

3. We could neither endure that reflection, nor indeed restrain our natural propensity to pay our last attention to his remains. We joined the procession, and were witnesses of the affecting scene that ensued.

4. The incessant cannonade during the solemnity; the steady attitude and unaltered voice of the chaplain who officiated, though frequently covered with dust, from the shot which the American artillery threw around us; the mute, but expressive mixture of sensibility and indignation upon every countenance; these objects will remain to the last of life on the minds of every man who was present.

5. The growing duskiness of the evening added to the scenery, and the whole marked a character of that juncture, that would make one of the finest subjects for the pencil of a master, that the field ever exhibited.

6. To the canvas, and to the faithful page of a more important historian, gallant friend, I consign thy memory.

CHAPTER XVI.

STORY OF LADY HARRIET ACKLAND, BY GEN. BURGOYNE.

1. Lady Harriet Ackland had accompanied her husband to Canada in the beginning of the year 1776. In the course of that campaign, she had traversed a vast space of country, in different extremities of season, and with difficulties that an European traveler will not easily conceive, to attend, in a poor hut at Chamblee, upon his sick bed.

2. In the opening of the campaign of 1777, she was restrained, by the positive injunctions of her husband, from offering herself to a share of the fatigue and hazard expected before Ticonderoga. The day after the conquest of that place, he was badly wounded, and she crossed Lake Champlain to join him.

3. As soon as he recovered, Lady Harriet proceeded to follow his fortunes through the campaign, and at Fort Edward, or the next camp, obtained a two-wheeled tumbril, which had been constructed by the officers of the artillery, something similar to the carriage used for the mail upon the great roads in England.

4. Major Ackland commanded the British grenadiers, who were attached to General Fraser's body of the army, and consequently were always the most advanced post. Their situations were often so alert, that no person slept out of his clothes.

5. In one of these situations, a tent in which the Major and his lady were asleep, suddenly took fire. An orderly sergeant of the grenadiers, with great hazard of suffocation, dragged out the first person he caught hold of. It proved to be the Major.

6. It happened, that in the same instant, his lady, not knowing what she did, and perhaps not perfectly awake, providentially made her escape, by creeping under the walls of the back part of the tent.

7. The first object she saw, upon the recovery of her senses, was the Major on the other side, and in the same instant again in the fire in search of her. The sergeant again saved him, but not without the Major's being severely burnt in his face and other parts of his body. Every thing they had in the tent was consumed.

8. This accident happened a little time before the army passed the Hudson. It neither altered the resolution nor the cheerfulness of Lady Harriet; and she continued her progress, a partaker of the fatigues of the advanced body. The next call upon her fortitude was of a different nature, and more distressing, as of longer suspense.

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9. On the march of the 19th of September, the grenadiers being liable to action at every step, she had been directed by the Major to follow the artillery and baggage, which were not exposed. At the time the action began, she found herself near a small uninhabited hut, where she alighted.

10. When it was found the action was becoming general and bloody, the surgeons of the hospital took possession of the hut, as the most convenient place for the first care of the wounded. Thus was this lady in hearing of one continued fire of cannon and musketry, for four hours together; with the presumption, from the post of her husband at the head of the grenadiers, that he was in the most exposed part of the action.

11. She had three female companions, the Baroness of Reidesel, and wives of two British officers, Major Harnage and Lieutenant Reynell; but in the event, their presence served but little for comfort. Major Harnage was soon brought to the surgeons, very badly wounded; and a little time after, came intelligence that Lieutenant Reynell was shot dead. Imagination will want no helps, to figure the state of the whole group.

12. From the date of that action to the 7th of October, Lady Harriet, with her usual serenity, stood prepared for new trials; and it was her lot, that their severity increased with their numbers. She was again exposed to the hearing of the whole action, and at last received the shock of her individual misfortune, mixed with the intelligence of the general calamity; the troops were defeated, and Major Ackland, desperately wounded, was a prisoner.

13. The day of the 8th was passed by this lady and her companions in common anxiety,—not a tent nor a shed being standing, except what belonged to the hospital, their refuge was among the wounded and dying.

14. During a halt of the army, in the retreat of the 8th of October, I received a message from Lady Harriet, submitting to my decision a proposal of passing to the American camp, and requesting Gen. Gates' permission to attend her husband.

15. Though I was ready to believe, for I had experienced, that patience and fortitude, in a supreme degree, were to be found, as well as every other virtue, under the most tender forms, I was astonished at this proposal.

16. After so long an agitation of the spirits, exhausted, not only for want of rest, but want of food, drenched in rains for twelve hours together, that a woman should be capable of such an undertaking as delivering herself to the enemy, probably in the night, and uncertain what hands she might first fall into, appeared an effort above human nature.

17. The assistance I was enabled to give, was small indeed; I had not even a cup of wine to offer her; but I was told she

had found from some kind and fortunate hand, a little rum and dirty water. All I could furnish to her was an open boat, and a few lines, written on dirty, wet paper, to General Gates, recommending her to his protection.

18. Mr. Brudenell, the chaplain who officiated at the funeral of General Fraser, readily undertook to accompany her; and with one female servant, and the Major's valet, who had then in his shoulder a ball received in the late action, she rowed down the river to meet the enemy. But her distresses were not yet at an end.

19. The night was advanced before the boat reached the enemy's out-post, and the sentinels would not let it pass, nor even come on shore. In vain Mr. Brudenell offered the flag of truce, and represented the state of the extraordinary passenger. The guard, apprehensive of treachery, and punctilious to their orders, threatened to fire into the boat, if it stirred before day-light.

20. Her anxiety and sufferings were thus protracted through seven or eight dark and cold hours; and her reflections upon that first reception, could not give her very encouraging ideas of the treatment she was afterwards to expect. But it is due to justice at the close of this adventure, to say, that she was received and accommodated by General Gates, with all the humanity and respect that her rank, her merits and her fortunes deserved.

21. Let such as are affected by these circumstances of alarm, hardship and danger, recollect, that the subject of them was a woman,—of a most tender and delicate frame,—of the gentlest manners,—accustomed to all the soft elegancies and refined enjoyments that attend high birth and fortune, and far advanced in a state in which the tender cares always due to her sex, become indispensably necessary. Her *mind* alone was formed for such trials.

CHAPTER XVII.

ADVENTURES OF MAJOR PUTNAM.

1. In the month of August, five hundred men were employed, under the orders of Majors Rogers and Putnam, to watch the motions of the enemy near Ticonderoga. At South Bay, they separated the party into two equal divisions, and Rogers took a position on Wood Creek, twelve miles distant from Putnam.

2. Upon being, sometime afterwards, discovered, they formed a re-union and concerted measures for returning to Fort Edward. Their march through the woods, was in three divisions, by FILES, the right commanded by Rogers, the left by Putnam,

and the center by Captain D'Ell. The first night, they encamped on the banks of *Clear River*, about a mile from old Fort Ann, which had been formerly built by General Nicholson.

3. Next morning, Major Rogers and a British officer, named Irwin, incautiously suffered themselves, from a spirit of false emulation, to be engaged in firing at a mark. Nothing could have been more repugnant to the military principles of Putnam than such conduct, or reprobated by him in more pointed terms.

4. As soon as the heavy dew, which had fallen the preceding night, would permit, the detachment moved in one body, Putnam being in front, D'Ell in the center, and Rogers in the rear. The impervious growth of shrubs and underbrush that had sprung up, where the land had been partially cleared some years before, occasioned this change in the order of march.

5. At the moment of moving, the famous French partisan Molang, who had been sent with five hundred men to intercept our party, was not more than one mile and a half distant from them. Having heard the firing, he hastened to lay an ambuscade, precisely in that part of the wood most favorable to his project. Major Putnam was just emerging from the thicket into the common forest, when the enemy rose, and with discordant yells and hoops, commenced an attack upon the right of his division.

6. Surprised, but undismayed, Putnam halted, returned the fire, and passed the word for the other divisions to advance for his support. D'Ell came. The action, though widely scattered, and principally fought between man and man, soon grew general, and intensely warm. It would be as difficult as useless, to describe this irregular and ferocious mode of fighting.

7. Major Putnam, perceiving it would be impracticable to cross the creek, determined to maintain his ground. Inspired by his example, the officers and men behaved with great bravery: sometimes they fought aggregately in open view, and sometimes individually under cover; taking aim from behind the bodies of trees, and acting in a manner independent of each other.

8. For himself, having discharged his fusee several times, at length it missed fire, while the muzzle was pressed against the breast of a large and well-proportioned savage. This *warrior*, availing himself of the indefensible attitude of his adversary, with a tremendous war-hoop sprung forward, with his lifted hatchet, and compelled him to surrender; and having disarmed and bound him fast to a tree, returned to the battle.

9. The intrepid captains D'Ell and Harman, who now commanded, were forced to give ground for a little distance; the savages, conceiving this to be the certain harbinger of victory, rushed impetuously on, with dreadful and redoubled cries. But

our two partisans, collecting a handful of brave men, gave the pursuers so warm a reception, as to oblige them, in turn, to retreat a little beyond the spot at which the action had commenced. Here they made a stand.

10. This change of ground occasioned the tree, to which Putnam was tied, to be directly between the fire of the two parties. Human imagination can hardly figure to itself a more deplorable situation. The balls flew incessantly from each side, many struck the tree, while some passed through the sleeves and skirts of his coat. In this state of jeopardy, unable to move his body, to stir his limbs, or even to incline his head, he remained more than an hour. So equally balanced, and so obstinate, was the fight!

11. At one moment, while the battle swerved in favor of the enemy, a young savage chose an odd way of discovering his humor. He found Putnam bound. He might have dispatched him at a blow. But he loved better to excite the terrors of the prisoner, by hurling a tomahawk at his head,—or rather, it should seem, his object was to see how near he could throw it, without touching him,—the weapon struck in the tree a number of times, at a hair's breadth distance from the mark.

12. When the Indian had finished his amusement, a French officer, (a much more inveterate savage by nature, though descended from so humane and polished a nation,) perceiving Putnam, came up to him, and leveling a fusee within a foot of his breast, attempted to discharge it; it missed fire: ineffectually did the intended victim solicit the treatment due to his situation, by repeating that he was a prisoner of war.

13. The degenerate Frenchman did not understand the language of honor or of nature: deaf to their voice, and dead to sensibility, he violently and repeatedly pushed the muzzle of his gun against Putnam's ribs, and finally gave him a cruel blow on the jaw, with the but of his piece. After this dastardly deed, he left him.

14. At length, the active intrepidity of D'Ell and Harman, seconded by the persevering valor of their followers, prevailed. They drove from the field the enemy, who left about ninety dead behind them. As they were retiring, Putnam was untied by the Indian who had made him prisoner, and whom he afterwards called master.

15. Having been conducted for some distance from the place of action, he was stripped of his coat, vest, stockings and shoes; loaded with as many of the packs of the wounded as could be piled upon him; strongly pinioned, and his wrists tied as closely together as they could be pulled with a cord.

16. After he had marched, through no pleasant paths, in this painful manner, for many a tedious mile, the party (who were

excessively fatigued) halted to breathe. His hands were now immoderately swelled, from the tightness of the ligature; and the pain had become intolerable. His feet were so much scratched, that the blood dropped fast from them.

17. Exhausted with bearing a burden above his strength, and frantic with torments exquisite beyond endurance; he intreated the Irish interpreter to implore, as the last and only grace he desired of the savages, that they would knock him on the head, and take his scalp at once, or loose his hands.

18. A French officer, instantly interposing, ordered his hands to be unbound, and some of the packs to be taken off. By this time, the Indian who captured him, and had been absent with the wounded, coming up, gave him a pair of moccasons, and expressed great indignation at the unworthy treatment his prisoner had suffered.

19. That savage chief again returned to the care of the wounded; and the Indians, about two hundred in number, went before the rest of the party, to the place where the whole were that night to encamp. They took with them Major Putnam, on whom, (besides innumerable other outrages,) they had the barbarity to inflict a deep wound with a tomahawk, in the left cheek.

20. His sufferings were in this place to be consummated. A scene of horror, infinitely greater than had ever met his eyes before, was now preparing. It was determined to roast him alive. For this purpose, they led him into a dark forest, stripped him naked, bound him to a tree, and piled dry brush, with other fuel, at a small distance in a circle round him.

21. They accompanied their labors, as if for his funeral dirge, with screams and sounds, inimitable but by savage voices. Then they set the piles on fire. A sudden shower damped the rising flame. Still they strove to kindle it, until, at last, the blaze ran fiercely round the circle. Major Putnam soon began to feel the scorching heat. His hands were so tied, that he could move his body. He often shifted sides, as the fire approached.

22. This sight, at the very idea of which, all but savages must shudder, afforded the highest diversion to his inhuman tormentors, who demonstrated the delirium of their joy, by correspondent yells, dances and gesticulations. He saw clearly that his final hour was inevitably come. He summoned all his resolution, and composed his mind, as far as the circumstances could admit, to bid an eternal farewell to all he held most dear.

23. To quit the world, would scarcely have cost a single pang, but for the idea of home,—but for the remembrance of domestic endearments, of the affectionate partner of his soul, and of their beloved offspring. His thought was ultimately fixed on a happier state of existence, beyond the tortures he was beginning to endure.

24. The bitterness of death, even of that death which is accompanied with the keenest agonies, was in a manner past,—nature, with a feeble struggle, was quitting its last hold on sublunary things,—when a French officer rushed through the crowd, opened a way, by scattering the burning brands, and unbound the victim. It was Molang himself, to whom a savage, unwilling to see another human sacrifice immolated, had run and communicated the tidings.

25. That commandant spurned and severely reprimanded the barbarians, whose nocturnal powows he suddenly ended. Putnam did not want for feeling or gratitude. The French commander, fearing to trust him alone with them, remained until he could deliver him in safety into the hands of his master.

26. The savage approached his prisoner kindly, and seemed to treat him with particular affection. He offered him some hard biscuits, but finding that he could not chew them, on account of the blow he had received from the Frenchman, this more humane savage soaked some of the biscuit in water, and made him suck the pulp-like paste.

27. Determined, however, not to lose his captive, (the refreshment being finished,) he took the moccasons from his feet, and tied them to one of his wrists; then directing him to lie down on his back, upon the bare ground, he stretched one arm to its full length, and bound it fast to a young tree; the other arm was extended and bound in the same manner,—his legs were stretched apart, and fastened to two saplings.

28. Then a number of tall but slender poles were cut down; which, with some long bushes, were laid across his body from head to foot: on each side lay as many Indians as could conveniently find lodging, in order to prevent the possibility of his escape. In this disagreeable and painful posture he remained until morning.

29. During this night, the longest and most dreary conceivable, our hero used to relate, that he felt a ray of cheerfulness come casually across his mind, and could not even refrain from smiling, when he reflected on this ludicrous group for a painter, of which he himself was the principal figure.

30. The next day he was allowed his blanket and moccasons, and permitted to march without carrying any pack, or receiving any insult. To allay his extreme hunger, a little bear's meat was given, which he sucked through his teeth. At night the party arrived at Ticonderoga, and the prisoner was placed under the care of a French guard.

31. The savages, who had been prevented from glutting their diabolical thirst for blood, took every opportunity of manifesting their malevolence for the disappointment, by horrid grimaces

and angry gestures; but they were suffered no more to offer him violence or personal indignity.

32. After having been examined by the Marquis de Montcalm, Major Putnam was conducted to Montreal by a French officer, who treated him with the greatest indulgence and humanity.

CHAPTER XVIII.

THE FAITHFUL AMERICAN DOG.

1. An officer in the late American army, on his station at the westward, went out in the morning with his dog and gun, in quest of game. Venturing too far from the garrison, he was fired upon by an Indian, who was lurking in the bushes, and instantly fell to the ground.

2. The Indian running to him, struck him on the head with his tomahawk, in order to dispatch him; but the button of his hat fortunately warding off the edge, he was only stunned by the blow. With savage brutality, he applied the scalping-knife, and hastened away with this trophy of his horrid cruelty, leaving the officer for dead, and none to relieve or console him, but his faithful dog.

3. The afflicted creature gave every expression of attachment, fidelity and affection. He licked the wounds with inexpressible tenderness, and mourned the fate of his beloved master. Having performed every office which sympathy dictated, or sagacity could invent, without being able to remove his master from the fatal spot, or procure from him any signs of life, or his wonted expressions of affection to him, he ran off in quest of help.

4. Bending his course towards the river, where two men were fishing, he urged them, by all the powers of native rhetoric, to accompany him to the woods. The men were suspicious of a decoy to an ambuscade, and durst not venture to follow him. The dog finding all his caresses fail, returned to the care of his master; and, licking his wounds a second time, renewed all his tenderness; but with no better success than before.

5. Again he returned to the men, once more to try his skill in alluring them to his assistance. In this attempt he was more successful than in the other. The men, seeing his solicitude, began to think the dog might have discovered some valuable game, and determined to hazard the consequences of following him.

6. Transported with his success, the affectionate creature hurried them along by every expression of ardor. Presently they arrived at the spot, where, behold,—an officer wounded,

scalped, weltering in his own gore, and faint with the loss of blood.

7. Suffice it to say, he was yet alive. They carried him to the fort, where the first dressings were performed. A suppuration immediatly took place, and he was soon conveyed to the hospital at Albany, where in a few weeks he entirely recovered, and was able to return to his duty.

8. This worthy officer owed his life, probably, to the fidelity of this sagacious dog. His tongue, which the gentleman afterwards declared gave him the most exquisite pleasure, clarified the wound in the most effectual manner, and his perseverance brought that assistance, without which he must have soon perished.

9. "My dog, the trustiest of his kind,
With gratitude inflames my mind;
I mark his true, his faithful way,
And in my service copy Tray."

CHAPTER XIX.

VOLCANOES OF ICELAND.

Abridged from the Encyclopedia.

1. Iceland is noted for volcanoes, which seem to be more furious there than in any other part of the world. They begin with a subterranean rumbling noise, with a roaring and cracking in the place from whence the fire is to burst forth. Fiery meteors also precede the eruption of fire, and sometimes shocks of earthquake.

2. The drying up of small lakes, streams and rivulets, is also considered as a sign of an approaching eruption; but the immediate forerunner is the bursting of the mass of ice on the mountains. Flames then issue from the earth, and lightning and fire-balls from the smoke, and stones and ashes are thrown to a vast distance. In 1755, a stone of two hundred and ninety pounds weight, was thrown twenty-four miles.

3. The most tremendous eruption ever known, was in 1783. Its first sign was perceived on the first of June, by a trembling of the earth in the western part of the province of Shapterfall: it continued and increased till the eleventh day, when the inhabitants quitted their houses, and lay in tents. A continual smoke was seen to arise out of the earth, in the northern parts of the isle, and three fire-spouts broke forth in different places.

4. These spouts of fire ascended to a vast hight, so as to be visible at the distance of two hundred miles. Immense quantities of ashes, sand, and other substances, were cast up and spread over the country. The atmosphere was so filled with

them, as to be rendered dark, and great damage was done by the pumice-stones, which fell, red-hot, in large quantities.

5. The shower continued for many days. The fire sometimes appeared in a continual stream, and sometimes in flashes, with a noise like thunder, which lasted the whole summer. At the same time fell vast quantities of rain, impregnated with acid and salts, which corroded the face and hands of people; in other places there fell showers of hail, which did much damage. In places near the fire, the grass and every green thing was destroyed, being covered with a crust of a sulphurous and sooty matter.

6. Such thick vapors were raised by this conflict of adverse elements, that the sun was obscured, and appeared like blood; and the whole face of nature appeared to be changed. This dreadful scene lasted several days, and the whole country was laid waste. The inhabitants fled to the utmost parts of the isle, to escape the terrible conflagration.

7. On the first eruption of fire, the river Skapta was considerably augmented, but on the eleventh day, the waters were dried up. The next day, a prodigious stream of red-hot lava was discharged from the earth, and ran down the channel which the river had left, and overflowing the banks, rose to a great hight, and spread desolation over the whole adjacent country.

8. The fiery stream then ascended the channel, and mounting high, it destroyed the village of Ruland, though situated on a hill, consuming the houses and every thing that stood in its way. It spread, till it had converted a tract of thirty-six miles of country into a sea of fire. It then changed its course to the south, and after filling the channel of the Skapta for six miles, it burst upon a wide plain, carrying flaming wood on its surface, and overwhelming the earth with torrents of liquid fire.

9. It continued thus to spread, from June twelfth to August thirteenth, when it ceased to extend itself, but continued to burn. When any part of the surface acquired a crust by cooling, it was soon broken by the mass of fire below, and then tumbling among the melted substance, it was tossed about with prodigious noise and crackling, and small spouts of fire were continually shooting into the air.

10. When it left the channel of the Skapta, this mass of fire was four hundred feet in depth. It ran in every direction where it could find a vent, and destroyed a number of villages. In one place, it came to a cataract of the river, of fourteen fathoms high, where it fell with a tremendous noise and terrible convulsions. In another, it stopped up the channel of a river, filled a large valley, and destroyed two villages, though it approached no nearer than six hundred feet.

11. Other villages were inundated by the waters of rivers

driven from their channels by the fiery torrent. At last, having filled all the valleys to the south, it changed its course to the north, and spread over a tract of country forty-eight miles in length, and thirty-six in breadth. It dried up several rivers, and formed lakes of fire. At last, on the sixteenth of August, the eruption ceased.

12. The whole extent of ground, on three sides covered by this dreadful inundation, was computed to be ninety miles long, and twenty-four broad; and the depth of lava, from one hundred to one hundred and twenty feet. Twelve rivers were dried up; twenty villages destroyed, and a considerable number of people. The extent of ground covered on the north, was not ascertained. Some hills were melted down; others covered, and the whole had the appearance of a sea of red-hot melted metal.

13. After this eruption, two new isles rose from the sea. One in February 1784, rose about one hundred miles southwest of Iceland. It was about three miles in circumference, and a mile in hight. It burnt with great violence, sending forth prodigious quantities of sand and pumice-stones. Both isles have since disappeared.

CHAPTER XX.

GENERAL WASHINGTON'S RESIGNATION.

MR. PRESIDENT,

1. The great events on which my resignation depended, having at length taken place, I have now the honor of offering my sincere congratulations to Congress, and of presenting myself before them, to surrender into their hands the trust committed to me, and to claim the indulgence of retiring from the service of my country.

2. Happy in the confirmation of our independence and sovereignty, and pleased with the opportunity afforded to the United States, of becoming a respectable nation, I resign, with satisfaction, the appointment I accepted with diffidence; a diffidence in my abilities to accomplish so arduous a task, which, however, was superseded by a confidence in the rectitude of our cause, the support of the supreme power of the Union, and the patronage of Heaven.

3. The successful termination of the war, has verified the most sanguine expectations; and my gratitude for the interposition of Providence, and the assistance I have received from my countrymen, increases with every review of the momentous contest.

4. While I repeat my obligations to the army in general, I

should do injustice to my own feelings, not to acknowledge, in this place, the peculiar services and distinguished merits of the gentlemen who have been attached to my person during the war.

5. It was impossible that the choice of confidential officers to compose my family, should have been more fortunate. Permit me, sir, to recommend in particular those who have continued in the service to the present moment, as worthy of the favorable notice and patronage of Congress.

6. I consider it as an indispensable duty, to close this last solemn act of my official life, by commending the interests of our dearest country to the protection of Almighty God, and those who have the superintendence of them, to his holy keeping.

7. Having now finished the work assigned me, I retire from the great theater of action; and, bidding an affectionate farewell to this august body, under whose orders I have so long acted, I here offer my commission, and take my leave of all the employments of public life.

G. WASHINGTON.

December 23, 1783.

CHAPTER XXI.

SINGULAR INSTANCE OF PATRIOTISM.

1. Edward the third, king of England, after the battle of Cressy, laid siege to Calais. He had fortified his camp in so impregnable a manner, that all the efforts of France proved ineffectual to raise the siege, or throw succors into the city. The citizens, however, under the conduct of Count Vienne, their gallant governor, made an admirable defense.

2. Day after day the English effected many a breach, which they repeatedly expected to storm by morning; but when morning appeared, they wondered to behold new ramparts nightly raised, erected out of the ruins which the day had made.

3. France had now put her sickle into her second harvest, since Edward, with his victorious army, set down before the town. The eyes of all Europe were intent on the issue. The English made their approaches and attacks without remission, but the citizens were as obstinate in repelling all their efforts.

4. At length, famine did more for Edward than arms. After the citizens had devoured the lean carcasses of their half-starved cattle, they tore up old foundations and rubbish, in search of vermin; they fed on boiled leather, and the weeds of exhausted gardens: and a morsel of damaged corn was accounted matter of luxury.

5. In this extremity, they resolved to attempt the enemy's camp. They boldly sallied forth; the English joined battle,

and, after a long and desperate engagement, Count Vienne was taken prisoner; and the citizens who survived the slaughter, retired within their gates.

6. On the captivity of their governor, the command devolved upon Eustace Saint Pierre, the mayor of the town, a man of mean birth, but of exalted virtue. Eustace soon found himself under the necessity of capitulating, and offered to deliver to Edward the city, with all the possessions and wealth of the inhabitants, provided he would permit them to depart with life and liberty.

7. As Edward had long since expected to ascend the throne of France, he was exasperated to the last degree against these people, whose sole valor had defeated his warmest hopes; he therefore determined to take an exemplary revenge, though he wished to avoid the imputation of cruelty.

8. He answered, by Sir Walter Mauney, that they all deserved capital punishment, as obstinate traitors to him, their true sovereign; that, however, in his wonted clemency, he consented to pardon the bulk of the plebeians, provided they would deliver up to him six of their principal citizens, with halters about their necks, as victims of due atonement for that spirit of rebellion, with which they had inflamed the common people.

9. All the remains of this desolate city were convened in the great square, and like men arraigned at a tribunal from whence there was no appeal, expected with throbbing hearts the sentence of their conqueror. When Sir Walter had declared his message, consternation and pale dismay were impressed on every face; each looked upon death as his own inevitable lot; for how should they desire to be saved at the price proposed? Whom had they to deliver up, save parents, brothers, kindred, or valiant neighbors, who had so often exposed their lives in their defense?

10. To a long and dead silence, deep sighs and groans succeeded, till Eustace Saint Pierre, ascending a little eminence, thus addressed the assembly: "My friends and fellow-citizens, you see the condition to which we are reduced; we must either submit to the terms of our cruel and ensnaring conqueror, or yield up our tender infants, our wives, and chaste daughters, to the bloody and brutal lusts of the violating soldiery.

11. "We well know what the tyrant intends by his specious offers of mercy. It does not satiate his vengeance to make us merely miserable; he would also make us criminal; he would make us contemptible: he will grant us life on no condition, save that of our being unworthy of it. Look about you, my friends, and fix your eyes on the persons whom you wish to deliver up, as the victims of your own safety.

12. "Which of these would you appoint to the rack, the ax,

or the halter? Is there any here, who has not watched for you, who has not fought for you, who has not bled for you? Who, through the length of this inveterate siege, has not suffered fatigues and miseries a thousand times worse than death; that you and yours might survive to days of peace and prosperity? Is it your preservers then, whom you would destine to destruction?

13. "You will not, you cannot do it. Justice, honor, humanity, make such a treason impossible. Where then is our resource? Is there any expedient left, whereby we may avoid guilt and infamy on one hand, or the desolation and horrors of a sacked city on the other?

14. There is, my friends, there is one expedient left; a gracious, an excellent, a god-like expedient! Is there any hero, to whom virtue is dearer than life! Let him offer himself an oblation for the safety of his people. He shall not fail of a blessed approbation from that Power who offered up his only Son for the salvation of mankind."

15. He spoke, but an universal silence ensued. Each man looked around for his example of that virtue and magnanimity in others, which all wished to approve in themselves, though they wanted the resolution. At length St. Pierre resumed.

16. "It had been base in me, my fellow-citizens, to propose any matter of damage to others, which I myself had not been willing to undergo in my own person. But I held it ungenerous to deprive any man of that preference and estimation, which might attend a first offer on so signal an occasion; for I doubt not but there are many here as ready, nay more zealous, for this martyrdom, than I can be, however modesty and the fear of imputed ostentation may withhold them from being foremost in exhibiting their merits.

17. "Indeed, the station to which the captivity of Count Vienne has unhappily raised me, imports a right to be the first in giving my life for your sakes. I give it freely, I give it cheerfully: who comes next?" Your son! exclaimed a youth, not yet come to maturity. Ah, my child! cried St. Pierre; I am then twice sacrificed. But no,—I have rather begotten thee a second time. Thy years are few, but full, my son; the victim of virtue has reached the utmost purpose and goal of mortality.

18. Who next, my friends? This is the hour of heroes. Your kinsman, cried John de Aire! your kinsman, cried James Wissant! your kinsman, cried Peter Wissant! "Ah!" exclaimed Sir Walter Mauny, bursting into tears, "why was I not a citizen of Calais?"

19. The sixth victim was still wanting, but was quickly supplied by lot, from numbers who were now emulous of so en-

nobling an example. The keys of the city were then delivered to Sir Walter. He took the six prisoners into his custody. He ordered the gates to be opened, and gave charge to his attendants to conduct the remaining citizens, with their families, through the camp of the English.

20. Before they departed, however, they desired permission to take their last adieu of their deliverers. What a parting! what a scene! they crowded, with their wives and children, about St. Pierre and his fellow-prisoners. They embraced, they clung around, they fell prostrate before them. They groaned; they wept aloud; and the joint clamor of their mourning passed the gates of the city, and was heard throughout the camp.

21. At length, St. Pierre and his fellow-victims appeared, under the conduct of Sir Walter and his guard. All the tents of the English were instantly emptied. The soldiers poured from all parts, and arranged themselves on each side, to behold, to contemplate, to admire, this little band of patriots as they passed.

22. They murmured their applause of that virtue which they could not but revere even in enemies; and they regarded those ropes which they had voluntarily tied about their necks, as ensigns of greater dignity than that of the British garter.

23. As soon as they had reached the royal presence, "Mauny," says the king, "are these the principal inhabitants of Calais?" "They are," says Mauny: "they are not only the principal men of Calais; they are the principal men of France, my lord, if virtue has any share in the act of ennobling."

24, "Were they delivered peaceably?" says Edward: "was there no resistance, no commotion among the people?" "Not in the least, my lord. They are self-deliyered, self-devoted, and come to offer up their inestimable heads, as an ample equivalent for the ransom of thousands."

25. The king, who was highly incensed at the length and difficulty of the siege, ordered them to be carried away to immediate execution; nor could all the remonstrances and intreaties of his courtiers, divert him from his cruel purpose. But what neither a regard to his own interest and honor,—what neither the dictates of justice nor the feelings of humanity could effect, was happily accomplished by the more powerful influence of conjugal affection.

26. The queen, being informed of the particulars respecting the six victims, flew into her husband's presence, threw herself on her knees before him, and with tears in her eyes, besought him not to stain his character with an indelible mark of infamy, by committing such a horrid and barbarous deed.

27. Edward could refuse nothing to a wife whom he so ten-

derly loved, and especially in her condition; and the queen, not satisfied with having saved the lives of the six burghers, conducted them to her tent, where she applauded their virtue, regaled them with a plentiful repast, and having made them a present of money and clothes, sent them back to their fellow-citizens.

CHAPTER XXII.

EXTRACT FROM DR. BELKNAP'S ADDRESS TO THE INHABITANTS OF NEW-HAMPSHIRE, AT THE CLOSE OF HIS HISTORY OF THAT STATE.

Citizens of New-Hampshire:—

1. Having spent above twenty years of my life with you, and passed through various scenes of peace and war within that time; being personally acquainted with many of you, both in your public and private characters; and having an earnest desire to promote your true interest, I trust you will not think me altogether unqualified to give you a few hints, by way of advice.

2. You are certainly a rising state; your numbers are rapidly increasing; and your importance in the political scale will be augmented in proportion to your improving the natural advantages which your situation affords you, and to your cultivating the intellectual and moral powers of yourselves and your children.

3. The first article on which I would open my mind to you, is that of *education*. Nature has been as bountiful to you as to any other people, in giving your children genius and capacity: it is then your duty and your interest to cultivate their capacities, and render them serviceable to themselves and the community.

4. It was the saying of a great orator and statesman of antiquity, that "the loss which the commonwealth sustains, by a want of education, is like the loss which the year would suffer by the destruction of the spring."

5. If the bud be blasted, the tree will yield no fruit. If the springing corn be cut down, there will be no harvest. So if the youth be ruined through a fault in their education, the community sustains a loss which cannot be repaired; "for it is too late to correct them when they are spoiled."

6. Notwithstanding the care of your legislators in enacting laws, and enforcing them by severe penalties; notwithstanding the wise and liberal provision which is made by some towns, and some private gentlemen in the state; yet there is still, in many places, "a great and criminal neglect of education."

7. You are indeed a very considerable degree better in this respect, than in the time of the late war; but yet much remains to be done. Great care ought to be taken, not only to provide a support for instructors of children and youth; but to be attentive in the choice of instructors; to see that they be men of good understanding, learning, and morals; that they teach by their example, as well as by their precepts; that they govern themselves, and teach their pupils the art of self-government.

8. Another source of improvement, which I beg leave to recommend, is the establishment of social libraries. This is the easiest, the cheapest and most effectual mode of diffusing knowledge among the people. For the sum of six or eight dollars at once, and a small annual payment besides, a man may be supplied with the means of literary improvement during his life, and his children may inherit the blessing.

9. A few neighbors, joined together in setting up a library, and placing it under the care of some suitable person, with a very few regulations, to prevent carelessness and waste, may render the most essential service to themselves and the community.

10. Books may be much better preserved in this way, than if they belonged to individuals; and there is an advantage in the social intercourse of persons who have read the same books, by their conversing on the subjects which have occurred in their reading, and communicating their observations one to another.

11. From this mutual intercourse, another advantage may arise: for the persons who are thus associated, may not only acquire, but *originate*, knowledge. By studying nature and the sciences; by practicing arts, agriculture, and manufactures; at the same time that they improve their minds in reading, they may be led to discoveries and improvements, original and beneficial: and being already formed into society, they may diffuse their knowledge, ripen their plans, correct their mistakes, and promote the cause of science and humanity in a very considerable degree.

12. The book of nature is always open to our view, and we may study it at our leisure. "'Tis elder scripture, writ by God's own hand." The earth, the air, the sea, the rivers, the mountains, the rocks, the caverns, the animal and vegetable tribes, are fraught with instruction. Nature is not half explored: and in what is partly known, there are many mysteries, which time, observation and experience must unfold.

13. Every social library, among other books, should be furnished with those of natural philosophy, botany, zoology, chimistry, husbandry, geography, and astronomy; that inquiring

minds may be directed in their inquiries; that they may see what is known, and what still remains to be discovered; and that they may employ their leisure, and their various opportunities, in endeavoring to add to the stock of science, and thus enrich the world with their observations and improvements.

14. Suffer me to add a few words on the use of *spiritous liquor*, that bane of society, that destroyer of health, morals, and property. Nature indeed has furnished her vegetable productions with *spirit;* but she has so combined it with other substances, that unless her work be tortured by fire, the spirit is not separated, and cannot prove pernicious. Why should this force be put on nature, to make her yield a noxious draft, when all her original preparations are salutary?

15. The juice of the apple, the fermentation of barley, and the decoction of spruce, are amply sufficient for the refreshment of man, let his labor be ever so severe, and his perspiration ever so extensive. Our forefathers, for many years after the settlement of the country, knew not the use of distilled spirit.

16. Malt was imported from England, and wine from the Western or Canary islands, with which they were refreshed, before their own fields and orchards yielded them a supply. An expedition was once undertaken against a nation of Indians, when there was but *one pint* of strong water, (as it was then called,) in the whole army, and that was reserved for the sick; yet no complaint was made for want of refreshment.

17. Could we but return to the primitive manners of our ancestors, in this respect, we should be free from many of the disorders, both of body and mind, which are now experienced. The disuse of ardent spirit would also tend to abolish the infamous traffic in slaves, by whose labor this baneful material is procured.

18. Were I to form a picture of happy society, it would be a town, consisting of a due mixture of hills, valleys, and streams of water. The land well fenced and cultivated; the roads and bridges in good repair; a decent inn, for the refreshment of travelers, and for public entertainments. The inhabitants, mostly husbandmen; their wives and daughters, domestic manufacturers; a suitable proportion of handicraft workmen, and two or three traders; a physician and lawyer, each of whom should have a farm for his support.

19. A clergyman of good understanding, of a candid disposition, and exemplary morals; not a metaphysical nor a polemic, but a serious and practical preacher. A school-master, who should understand his business, and teach his pupils to govern themselves. A social library, annually increasing, and under good regulation.

20. A club of sensible men, seeking mutual improvement.

A decent musical society. No intriguing politician, horse-jockey, gambler, or sot; but all such characters treated with contempt. Such a situation may be considered as the most favorable to social happiness of any which this world can afford.

CHAPTER XXIII.

CONJUGAL AFFECTION.

BARON HALLER, ON THE DEATH OF HIS WIFE,—FROM "CURIOSITIES OF LITERATURE."

1. Shall I sing thy death, Marianne? What a theme! When my sighs interrupt my words, and one idea flies before another! The pleasures thou didst bestow on me, now augment my sorrows. I open the wounds of a heart that yet bleeds, and thy death is renovated to me.

2. But my passion was too violent. Thou didst merit it too well; and thine image is too deeply engraven on my soul, to permit me to be silent. The expressions of thy love revivify, in some degree, my felicity: they afford me a tender recollection of our faithful union, as a remembrance thou wouldest have left to me.

3. These are not lines dictated by wit; the artificial complaints of a poet. They are perturbed sighs, which escape from a heart not sufficient for its anguish. Yes, I am going to paint my troubled soul, affected by love and grief, that only occupied by the most distressing images, wanders in a labyrinth of affliction.

4. I see thee yet, such as thou wast at death. I approached thee, touched by the most lively despair. Thou didst call back thy last strength, to express one word, which I yet asked from thee. O soul, fraught with the purest sentiments, thou didst only appear disturbed for *my* afflictions; thy last expressions were only those of love and tenderness, and thy last actions only those of resignation.

5. Whither shall I fly? Where shall I find in this country an asylum, which only offers to me objects of terror? This house, in which I lost thee; this sacred dome, in which repose thy ashes; these children! Ah! my blood chills at the view of those tender images of thy beauty, whose artless voices call for their mother. Whither shall I fly? Why cannot I fly to thee?

6. Does not my heart owe thee the sincerest tears? Here thou hadst no other friend but me. It was I who snatched thee from the bosom of thy family; thou didst quit them to follow me. I deprived thee of a country where thou wast loved by relatives who cherished thee, to conduct thee, alas! to the tomb.

7. In those sad adieus with which thy sister embraced thee, while the country gradually fading from our eyes, she lost our last glances; then with a softened kindness, mingled with a tender resignation, thou didst say, I depart with tranquillity; what can I regret? My Haller acompanies me.

8. Can I recollect without tears, the day that united me to thee? Yet even now, softened pleasure mingles with my sorrows, and rapture with my affliction. How tenderly loved thy heart! that heart which could forget every thing, birth, beauty, and wealth! and which, notwithstanding the avowal I made of my fortune, only valued me for my sentiments.

9. Soon thou didst resign thy youth, and quit the world to be entirely mine! Superior to ordinary virtue, thou wast only beautiful for *me*. Thy heart was alone attached to mine; careless of thy fate, thou wast alone troubled with my lightest sorrows, and enraptured with a glance that expressed content.

10. A will, detached from the vanity of the world, and resigned to heaven; content, and a sweet tranquillity, that neither joy nor grief could disturb; wisdom in the education of thy children; a heart overflowing with tenderness, yet free from weakness; a heart made to soothe my sorrows; it was this that formed my pleasures, and that forms my griefs.

11. And thus I loved thee, more than the world could believe, more than I knew myself. How often in embracing thee with ardor, has my heart thought, with trembling, Ah! if I should lose her! How often have I wept in secret!

12. Yes, my grief will last, even when time shall have dried my tears: the heart knows other tears than those which cover the face. The first flame of my youth, the sadly pleasing recollection of thy tenderness, the admiration of thy virtue, are an eternal debt for my heart.

13. In the depth of the thickest woods, under the green shade of the beech, where none will witness my complaints, I will seek for thy amiable image, and nothing shall distract my recollection. There I shall see thy graceful mien, thy sadness when I parted from thee, thy tenderness when I embraced thee, thy joy at my return.

14. In the sublime abodes of the celestial regions I will follow thee; I will seek for thee beyond the stars that roll beneath thy feet. It is there that thy innocence will shine in the splendor of heavenly light; it is there that with new strength thy soul shall enlarge its ancient boundaries.

15. It is there, that, accustoming thyself to the light of divinity, thou findest thy felicity in its councils; and that thou minglest thy voice with the angelic choir, and a prayer in my favor. There thou learnest the utility of my affliction. God

unfolds to thee the volume of fate; thou readest his designs in our separation, and the close of my career.

16. O soul of perfection, which I loved with such ardor, but which I think I loved not enough, how amiable art thou in the celestial splendor that environs thee! A lively hope elevates me; refuse not thyself to my vows; open thy arms; I fly to be united eternally with thee.

CHAPTER XXIV.

STORY OF LOGAN, A MINGO CHIEF.

1. In the spring of the year 1774, a robbery and murder were committed on an inhabitant of the frontiers of Virginia, by two Indians of the Shawanese tribe. The neighboring whites, according to their custom, undertook to punish this outrage in a summary way. Colonel Cresap, a man infamous for the many murders he had committed on those much-injured people, collected a party, and proceeded down the Kanhawa in quest of vengeance.

2. Unfortunately, a canoe of women and children, with one man only, was seen coming from the opposite shore, unarmed, and not suspecting any hostile attack from the whites. Cresap and his party concealed themselves on the bank of the river; and the moment the canoe reached the shore, singled out their objects, and at one fire killed every person in it.

3. This happened to be the family of Logan, who had long been distinguished as the friend of the whites. This unworthy return provoked his vengeance. He accordingly signalized himself in the war which ensued.

4. In the autumn of the same year, a decisive battle was fought at the mouth of the great Kanhawa, between the collected forces of the Shawanese, Mingoes, and Delawares, and a detachment of the Virginia militia. The Indians were defeated, and sued for peace.

5. Logan, however, disdained to be seen among the suppliants; but, lest the sincerity of a treaty should be disturbed, from which so distinguished a chief absented himself, he sent by a messenger, the following speech, to be delivered to Lord Dunmore.

6. "I appeal to any white man to say, if ever he entered Logan's cabin hungry, and he gave him no food; if ever he came cold and naked, and he clothed him not. During the last long and bloody war, Logan remained idle in his cabin, an advocate for peace.

7. "Such was my love for the whites, that my countrymen pointed as they passed by, and said, *Logan is the friend of white men.* I had even thought to live with you, had it not been for

the injuries of one man. Colonel Cresap, the last spring, in cold blood, and unprovoked, murdered all the relations of Logan, not even sparing my women and children.

8. "There runs not a drop of my blood in the veins of any living creature. This called on me for revenge. I have sought it; I have killed many; I have fully glutted my vengeance. For my country, I rejoice at the beams of peace; but do not harbor a thought that mine is the joy of fear. Logan never felt fear. He will not turn on his heel to save his life. Who is there to mourn for Logan? Not one."

CHAPTER XXV.

SPEECH OF A SCYTHIAN EMBASSADOR TO ALEXANDER.

1. When the Scythian embassadors waited on Alexander the Great, they gazed on him a long time without speaking a word, being very probably surprised, as they formed a judgment of men from their air and stature, to find that his did not answer the high idea they entertained of him from his fame.

2. At last, the oldest of the embassadors addressed him thus: "Had the gods given thee a body proportioned to thy ambition, the whole universe would have been too little for thee. With one hand thou wouldst touch the East, and with the other the West; and, not satisfied with this, thou wouldst follow the sun, and know where he hides himself.

3. But what have we to do with thee? We never set foot in thy country. May not those who inhabit woods be allowed to live, without knowing who thou art, and whence thou comest? We will neither command over, nor submit to any man.

4. And that thou mayest be sensible what kind of people the Scythians are, know that we received from heaven, as a rich present, a yoke of oxen, a plowshare, a dart, a javelin, and a cup. These we make use of, both with our friends and against our enemies.

5. To our friends we give corn, which we procure by the labor of our oxen; with them we offer wine to the gods in our cup; and with regard to our enemies, we combat them at a distance with our arrows, and near at hand with our javelins.

6. But thou, who boasted thy coming to extirpate robbers, art thyself the greatest robber upon earth. Thou has plundered all nations thou overcamest; thou hast possessed thyself of Lybia, invaded Syria, Persia, and Bactriana; thou art forming a design to march as far as India; and now thou comest hither to seize upon our herds of cattle.

7. The great possessions thou hast, only make thee covet the

more eagerly what thou hast not. If thou art a god, thou oughtest to do good to mortals, and not deprive them of their possessions.

8. If thou art a mere man, reflect always on what thou art. They whom thou shalt not molest, will be thy true friends; the strongest friendships being contracted between equals; and they are esteemed equals, who have not tried their strength against each other. But do not suppose that those whom thou conquerest can love thee."

CHAPTER XXVI.

SINGULAR ADVENTURE OF GEN. PUTNAM.

1. When General Putnam first moved to Pomfret, in Connecticut, in the year 1739, the country was new, and much infested with wolves. Great havoc was made among the sheep, by a she-wolf, which, with her annual whelps, had for several years continued in that vicinity. The young ones were commonly destroyed by the vigilance of the hunters; but the old one was too sagacious to be ensnared by them.

2. This wolf, at length, became such an intolerable nuisance, that Mr. Putnam entered into a combination with five of his neighbors, to hunt alternately until they could destroy her. Two, by rotation, were to be constantly in pursuit. It was known, that, having lost the toes from one foot, by a steel-trap, she made one track shorter than the other.

3. By this vestige, the pursuers recognized, in a light snow, the route of this pernicious animal. Having followed her to Connecticut river, and found she had turned back in a direct course towards Pomfret, they immediately returned, and by ten o'clock the next morning, the blood-hounds had driven her into a den, about three miles distant from the house of Mr. Putnam.

4. The people soon collected with dogs, guns, straw, fire and sulphur, to attack the common enemy. With this apparatus, several unsuccessful attempts were made to force her from the den. The hounds came back badly wounded, and refused to return. The smoke of blazing straw had no effect. Nor did the fumes of burnt brimstone, with which the cavern was filled, compel her to quit the retirement.

5. Wearied with fruitless attempts, (which had brought the time to ten o'clock at night,) Mr. Putnam tried once more to make his dog enter, but in vain; he proposed to his negro man to go down in the cavern, and shoot the wolf. The negro declined the hazardous service.

6. Then it was that their master, angry at the disappointment, and declaring that he was ashamed at having a coward

in his family, resolved himself to destroy the ferocious beast, lest she should escape through some unknown fissure of the rock.

7. His neighbors strongly remonstrated against the perilous enterprise; but he, knowing that wild animals were intimidated by fire, and having provided several strips of birch bark, the only combustible material which he could obtain, which would afford light in this deep and darksome cave, prepared for his descent.

8. Having accordingly divested himself of his coat and waistcoat, and having a long rope fastened round his legs, by which he might be pulled back at a concerted signal, he entered, head foremost, with a blazing torch in his hand.

9. Having groped his passage till he came to a horizontal part of the den, the most terrifying darkness appeared in front of the dim circle of light afforded by his torch. It was silent as the house of death. None but monsters of the desert had ever before explored this solitary mansion of horror.

10. He cautiously proceeding onward came to an ascent, which he slowly mounted on his hands and knees, until he discovered the glaring eye-balls of the wolf, which was sitting at the extremity of the cavern. Startled at the sight of fire, she gnashed her teeth, and gave a sullen growl.

11. As soon as he had made the necessary discovery, he kicked the rope, as a signal for pulling him out. The people at the mouth of the den, who had listened with painful anxiety, hearing the growling of the wolf, and supposing their friend to be in the most imminent danger, drew him forth with such celerity, that he was stripped of his clothes, and severely bruised.

12. After he had adjusted his clothes, and loaded his gun with nine buck-shot, holding a torch in one hand, and the musket in the other, he descended a second time. When he drew nearer than before, the wolf assuming a still more fierce and terrible appearance, howling, rolling her eyes, snapping her teeth, and dropping her head between her legs, was evidently in the attitude and on the point of springing at him.

13. At this critical instant, he leveled and fired at her head. Stunned with the shock, and suffocated with the smoke, he immediately found himself drawn out of the cave. But having refreshed himself, and permitted the smoke to dissipate, he went down the third time.

14. Once more he came within sight of the wolf, which appearing very passive, he applied the torch to her nose; and perceiving her dead, he took hold of her ears, and then kicking the rope (still tied round his legs) the people above, with no small exultation, dragged them both out together.

CHAPTER XXVII.

THE AGED PRISONER RELEASED FROM THE BASTILE.

1. No where else on earth, perhaps, has human misery, by human means, been rendered so lasting, so complete, or so remediless, as in that despotic prison, the bastile. This the following case may suffice to evince; the particulars of which are translated from that elegant and energetic writer, Mr. Mercier.

2. The hainous offense which merited an imprisonment surpassing torture, and rendering death a blessing, was no more than some unguarded expressions, implying disrespect towards the late Gallic monarch, Louis fifteenth.

3. Upon the accession of Louis sixteenth to the throne, the ministers then in office, moved by humanity, began their administration with an act of clemency and justice. They inspected the registers of the bastile, and set many prisoners at liberty.

4. Among those, there was an old man who had groaned in confinement for forty-seven years, between four thick and cold stone-walls. Hardened by adversity, which strengthens both the mind and constitution, when they are not overpowered by it, he had resisted the horrors of his long imprisonment, with an invincible and manly spirit.

5. His locks, white, thin, and scattered, had almost acquired the rigidity of iron; whilst his body, environed for so long a time by a coffin of stone, had borrowed from it a firm and compact habit. The narrow door of his tomb, turning upon its grating hinges, opened not as usual by halves, and an unknown voice announced his liberty, and bade him depart.

6. Believing this to be a dream, he hesitated; but at length rose up and walked forth with trembling steps, amazed at the space he traversed. The stairs of the prison, the halls, the court, seemed to him vast, immense, and almost without bounds.

7. He stopped from time to time, and gazed around like a bewildered traveler. His vision was with difficulty reconciled to the clear light of day. He contemplated the heavens as a new object. His eyes remained fixed, and he could not even weep.

8. Stupified with the newly acquired power of changing his position, his limbs, like his tongue, refused, in spite of his efforts, to perform their office. At length he got through the formidable gates.

9. When he felt the motion of the carriage which was prepared to transport him to his former habitation, he screamed out, and uttered some inarticulate sounds; and as he could not bear this new movement, he was obliged to descend. Support-

ed by a benovolent arm, he sought out the street where he had formerly resided: he found it, but no trace of his house remained; one of the public edifices occupied the spot where it had stood.

10. He now saw nothing which brought to his recollection either that particular quarter, the city itself, or the objects with which he was formerly acquainted. The houses of his nearest neighbors, which were fresh in his memory, had assumed a new appearance.

11. In vain were his looks directed to all the objects around him; he could discover nothing of which he had the smallest remembrance. Terrified, he stopped and fetched a deep sigh. To him, what did it import, that the city was peopled with living creatures? None of them were alive to him; he was unknown to all the world, and he knew nobody; and whilst he wept, he regretted his dungeon.

12. At the name of the bastile, which he often pronounced and even claimed as an asylum, and the sight of his clothes, which marked his former age, the crowd gathered around him; curiosity, blended with pity, excited their attention. The most aged asked him many questions, but had no remembrance of the circumstances which he recapitulated.

13. At length, accident brought to his way an ancient domestic, now a superannuated porter, who, confined to his lodge for fifteen years, had barely sufficient strength to open the gate. Even *he* did not know the master he had served; but informed him, that grief and misfortune had brought his wife to the grave thirty years before; that his children were gone abroad, to distant climes, and that of all his relations and friends, none now remained.

14. This recital was made with the indifference which people discover for events long past and almost forgotten. The miserable man groaned, and groaned alone. The crowd around, offering only unknown features to his view, made him feel the excess of his calamities, even more than he would have done in the dreadful solitude which he had left.

15. Overcome with sorrow, he presented himself before the minister, to whose humanity he owed that liberty which was now a burden to him. Bowing down, he said, "Restore me again to that prison from which you have taken me. I cannot survive the loss of my nearest relations; of my friends; and in one word, of a whole generation. Is it possible in the same moment to be informed of this universal destruction, and not to wish for death?

16. "This general mortality, which to others comes slowly, and by degrees, has to me been instantaneous,—the operation of a moment. Whilst secluded from society, I lived with myself

only; but here I can neither live with myself, nor with this new race, to whom my anguish and despair appear only as a dream."

17. The minister was melted; he caused the old domestic to attend this unfortunate person, as only *he* could talk to him of his family.

18. This discourse was the single consolation which he received; for he shunned intercourse with the new race, born since he had been exiled from the world; and he passed his time, in the midst of Paris, in the same solitude as he had done whilst confined in a dungeon for almost half a century.

19. But the chagrin and mortification of meeting no person who could say to him, "We were formerly known to each other," soon put an end to his life.

CHAPTER XXVIII.

DESCRIPTION OF THE FALLS OF NIAGARA.

1. Among the many natural curiosities which this country affords, the cataract of Niagara is infinitely the greatest. In order to have a tolerable idea of this stupendous fall of water, it will be necessary to conceive that part of the country in which Lake Erie is situated, to be elevated above that which contains Lake Ontario, about three hundred feet.

2. The slope which separates the upper and lower country is generally very steep, and in many places almost perpendicular. It is formed by horizontal strata of stone, great part of which is what we commonly call lime-stone. The slope may be traced from the north side of Lake Ontario, near the bay of Toronto, round the west end of the lake; thence its direction is generally east, between Lake Ontario and Lake Erie; it crosses the strait of Niagara, and the Genesee river; after which it becomes lost in the country towards the Seneca Lake.

3. It is to this slope that our country is indebted, both for the cataract of Niagara, and the great falls of the Genesee. The cataract of Niagara, was formerly down at the northern side of the slope, near to that place which is now known by the name of the Landing; but from the great length of time, added to the great quantity of water, and distance which it falls, the solid stone is worn away, for about seven miles, up towards Lake Erie, and a chasm is formed, which no person can approach without horror.

4. Down this chasm, the water rushes with a most astonishing velocity, after it makes the great pitch. In going up the road near this chasm, the fancy is constantly engaged in the contemplation of the most romantic and awful prospects imaginable; until, at length, the eye catches the falls, the imagina-

tion is instantly arrested, and you admire in silence! The river is about one hundred and thirty-five rods wide, at the falls, and the perpendicular pitch, one hundred and fifty feet.

5. The fall of this vast body of water produces a sound which is frequently heard at the distance of twenty miles, and a sensible tremulous motion in the earth, for some rods round. A heavy fog, or cloud, is constantly ascending from the falls, in which rainbows may always be seen when the sun shines.

6. This fog, or spray, in the winter season, falls upon the neighboring trees, where it congeals, and produces a most beautiful crystaline appearance. This remark is equally applicable to the falls of the Genesee.

7. The difficulty which would attend leveling the rapids in the chasm, prevented my attempting it; but I conjecture the water must descend at least sixty-five feet. The perpendicular pitch at the cataract, is at least one hundred and fifty feet; to these add fifty-eight feet, which the water falls in the last half-mile, immediately above the falls, and we have two hundred and seventy-three feet, which the water falls in the distance of about seven miles and a half.

8. If either ducks or geese inadvertently alight in the rapids, above the great cataract, they are incapable of getting on the wing again, and are instantly hurried on to destruction. There is one appearance at this cataract, worthy of some attention, and which I do not remember to have seen noted by any writer.

9. Just below the great pitch, the water and foam may be seen puffed up in spherical figures, nearly as large as common cocks of hay; they burst at the top, and project a column of spray to a prodigious hight; they then subside, and are succeeded by others, which burst in like manner. This appearance is most conspicuous about half way between the isle that divides the falls, and the west side of the strait, where the largest column of water descends.

CHAPTER XXIX.

NARRATIVE OF THE CAPTIVITY OF MRS. HOWE, TAKEN BY THE INDIANS AT HINSDALE, NEW HAMPSHIRE, JULY 27, 1755.

1. As Messrs. Caleb Howe, Hilkiah Grout, and Benjamin Gaffield, who had been hoeing corn in the meadow, west of the river, were returning home, a little before sunset, to a place called Bridgman's Fort, they were fired upon by twelve Indians, who had ambushed their path.

2. Howe was on horseback, with two young lads, his children, behind him. A ball, which broke his thigh, brought him

to the ground. His horse ran a few rods, and fell likewise, and both the lads were taken. The Indians, in their savage manner, coming up to Howe, pierced his body with a spear, tore off his scalp, stuck a hatchet in his head, and left him in this forlorn condition.

3. He was found alive the morning after, by a party of men from Fort Hinsdale; and being asked by one of the party whether he knew him, he answered, Yes, I know you all. These were his last words, though he did not expire until after his friends had arrived with him at Fort Hinsdale. Grout was so fortunate as to escape unhurt.

4. But Gaffield, in attempting to wade through the river, at a certain place, which was indeed fordable at that time, was unfortunately drowned. Flushed with the success they had met with here, the savages went directly to Bridgman's Fort. There was no man in it, and only three women and some children, Mrs. Jemima Howe, Mrs. Submit Grout, and Mrs. Eunice Gaffield.

5. Their husbands I need not mention again, and their feelings at this juncture I will not attempt to describe. They had heard the enemy's guns, but knew not what happened to their friends.

6. Extremely anxious for their safety, they stood longing to embrace them, until at length, concluding from the noise they heard without, that some of them were come, they unbarred the gate in a hurry to receive them; when, lo! to their inexpressible disappointment and surprise, instead of their husbands, in rushed a number of hideous Indians, to whom they and their tender offsprings became an easy prey; and from whom they had nothing to expect, but either an immediate death, or a long and doleful captivity.

7. The latter of these, by the favor of Providence, turned out to be the lot of these unhappy women, and their still more unhappy, because more helpless, children. Mrs. Gaffield had but one, Mrs. Grout had three, and Mrs. Howe seven. The eldest of Mrs. Howe's was eleven years old, and the youngest but six months.

8. The two eldest were daughters, which she had by her first husband, Mr. William Phips, who was also slain by the Indians, of which I doubt not you have seen an account in Mr. Doolittle's history. It was from the mouth of this woman, that I lately received the foregoing account. She also gave me, I doubt not, a true, though, to be sure, a very brief and imperfect history of her captivity, which I here insert for your perusal.

9. The Indians (she says) having plundered and put fire to the fort, we marched, as near as I could judge, a mile and a half into the woods, where we encamped that night.

10. When the morning came, and we had advanced as much farther, six Indians were sent back to the place of our late abode, who collected a little more plunder, and destroyed some other effects that had been left behind; but they did not return until the day was so far spent, that it was judged best to continue where they were through the night.

11. Early the next morning, we set off for Canada, and continued our march eight days successively, until we had reached the place where the Indians had left their canoes, about fifteen miles from Crown Point. This was a long and tedious march; but the captives, by Divine assistance, were enabled to endure it with less trouble and difficulty than they had reason to expect.

12. From such savage masters, in such indigent circumstances, we could not rationally hope for kinder treatment than we received. Some of us, it is true, had a harder lot than others; and among the children, I thought my son Squire had the hardest of any.

13. He was then only four years old; and when we stopped to rest our weary limbs, and he sat down on his master's pack, the savage monster would often knock him off, and sometimes too with the handle of his hatchet. Several ugly marks, indented in his head by the cruel Indians, at that tender age, are still plainly to be seen.

14. At length we arrived at Crown Point, and took up our quarters there, for the space of near a week. In the mean time, some of the Indians went to Montreal, and took several of the weary captives along with them, with a view of selling them to the French. They did not succeed, however, in finding a market for any of them.

15. They gave my youngest daughter to the governor, de Vaudreuil, had a drunken frolic, and returned again to Crown Point, with the rest of their prisoners. From hence we set off for St. John's, in four or five canoes, just as night was coming on, and were soon surrounded with darkness.

16. A heavy storm hung over us. The sound of the rolling thunder was very terrible upon the waters, which at every flash of expansive lightning, seemed to be all in a blaze. Yet to this we were indebted for all the light we enjoyed. No object could we discern any longer than the flashes lasted.

17. In this posture we sailed, in our open, tottering canoes, almost the whole of that dreary night. The morning indeed had not yet begun to dawn, when we all went ashore; and having collected a heap of sand and gravel for a pillow, I laid myself down, with my tender infant by my side, not knowing where any of my other children were, or what a miserable condition they might be in.

18. The next day, however, under the wing of that ever-

present and all-powerful Providence, which had preserved us through the darkness and imminent dangers of the preceding night, we all arrived in safety at St. John's.

19. Our next movement was to St. Francois, the metropolis, if I may so call it, to which the Indians who led us captive belonged. Soon after our arrival at that wretched capital, a council, consisting of the chief sachem and some principal warriors of the St. Francois tribe, was convened; and after the ceremonies usual on such occasions were over, I was conducted and delivered to an old squaw, whom the Indians told me I must call my mother.

20. My infant still continued to be the property of its original Indian owners. I was nevertheless permitted to keep it with me a while longer, for the sake of saving them the trouble of looking after it. When the weather began to grow cold, shuddering at the prospect of approaching winter, I acquainted my new mother, that I did not think it would be possible for me to endure it, if I must spend it with her, and fare as the Indians did.

21. Listening to my repeated and earnest solicitations, that I might be disposed of among some of the French inhabitants of Canada, she at length set off with me and my infant, attended by some male Indians, upon a journey to Montreal, in hopes of finding a market for me there. But the attempt proved unsuccessful, and the journey tedious indeed.

22. Our provision was so scanty, as well as insipid and unsavory; the weather was so cold, and the traveling so very bad, that it often seemed as if I must perish on the way.

23. While we were at Montreal, we went into the house of a certain French gentleman, whose lady being sent for, and coming into the room where I was, to examine me, seeing I had an infant, exclaimed with an oath, "I will not buy a woman who has a child to look after."

24. There was a swill-pail standing near me, in which I observed some crusts and crumbs of bread, swimming on the surface of the greasy liquor it contained. Sorely pinched with hunger, I skimmed them off with my hands, and ate them; and this was all the refreshment which the house afforded me.

25. Somewhere in the course of this visit to Montreal, my Indian mother was so unfortunate as to catch the small-pox, of which distemper she died, soon after our return, which was by water, to St. Francois. And now came on the season when the Indians began to prepare for a winter's hunt.

26. I was ordered to return my poor child to those of them who still claimed it as their property. This was a severe trial. The babe clung to my bosom with all its might; but I was obliged to pluck it thence, and deliver it, shrieking and screaming, enough to penetrate a heart of stone, into the hands of

those unfeeling wretches, whose tender mercies may be termed cruel.

27. It was soon carried off by a hunting party of those Indians, to a place called Missisko, at the lower end of Lake Champlain, whither, in about a month after, it was my fortune to follow them. And here I found it, it is true, but in a condition that afforded me no great satisfaction; it being greatly emaciated, and almost starved.

28. I took it in my arms, put its face to mine, and it instantly bit me with such violence, that it seemed as if I must have parted with a piece of my cheek. I was permitted to lodge with it that and the two following nights; but every morning that intervened, the Indians, I suppose on purpose to torment me, sent me away to another wigwam, which stood at a little distance, though not so far from the one in which my distressed infant was confined, but that I could plainly hear its incessant cries, and heart-rending lamentations.

29. In this deplorable condition, I was obliged to take my leave of it, on the morning of the third day after my arrival at the place. We moved down the lake several miles the same day; and the night following was remarkable on account of the *great earthquake* which terribly shook that howling wilderness.

30. Among the islands near this place, we spent the winter season, often shifting our quarters, and roving about from one place to another; our family consisting of three persons only, beside myself, viz. my late mother's daughter, whom therefore I called my sister, her sanhop, and a pappoos.

31. They once left me alone two dismal nights; and when they returned to me again, perceiving them smile at each other, I asked, what is the matter? They replied that two of my children were no more. One of which, they said, died a natural death, and the other was knocked on the head.

32. I did not utter many words, but my heart was sorely pained within me, and my mind exceedingly troubled with strange and awful ideas. I often imagined, for instance, that I plainly saw the naked carcasses of my deceased children, hanging upon the limbs of the trees, as the Indians are wont to hang the raw hides of those beasts which they take in hunting.

33. It was not long, however, before it was so ordered by kind Providence, that I should be relieved in a good measure from those horrid imaginations; for as I was walking one day upon the ice, observing a smoke at some distance upon the land, it must proceed, thought I, from the fire of some Indian hut; and who knows but some of my poor children may be there?

34. My curiosity, thus excited, led me to the place, and there I found my son Caleb, a little boy between two and three years old, whom I had lately buried, in apprehension at least; or

rather imagined to have been deprived of life, and perhaps also denied a decent grave.

35. I found him likewise in tolerable health and circumstances, under the protection of a fond Indian mother; and moreover, had the happiness of lodging with him in my arms one joyful night. Again we shifted our quarters, and when we had traveled eight or ten miles upon the snow and ice, came to a place where the Indians manufactured sugar, which they extracted from the maple trees.

36. Here an Indian came to visit us, whom I knew, and who could speak English. He asked me why I did not go to see my son Squire. I replied that I had lately been informed he was dead. He assured me that he was yet alive, and but two or three miles off, on the opposite side of the lake.

37. At my request, he gave me the best directions he could, to the place of his abode. I resolved to embrace the first opportunity that offered, of endeavoring to find him. While I was busy in contemplating this affair, the Indians obtained a little bread, of which they gave me a small share.

38. I did not taste a morsel of it myself, but saved it all for my poor child, if I should be so lucky as to find him. At length, having obtained of my keeper leave to be absent one day, I set off early in the morning, and steering, as well as I could, according to the directions which the friendly Indian had given me, I quickly found the place which he had so accurately marked out.

39. I beheld, as I drew nigh, my little son without the camp; but he looked, thought I, like a starved and mangy puppy, that had been wallowing in the ashes. I took him in my arms, and he spoke to me these words, in the Indian tongue: "Mother, are you come?"

40. I took him into the wigwam with me, and observing a number of Indian children in it, I distributed all the bread which I had reserved for my own child, among them all; otherwise I should have given great offense.

41. My little boy appeared to be very fond of his new mother, kept as near me as possible while I stayed; and when I told him I must go, he fell, as though he had been knocked down by a club.

42. But having recommended him to the care of Him who made him, when the day was far spent, and the time would permit me to stay no longer, I departed, you may well suppose, with a heavy load at my heart. The tidings I had received of the death of my youngest child, had a little before been confirmed to me beyond a doubt; but I could not mourn so heartily for the deceased, as for the living child.

43. When the winter broke up, we removed to St. John's;

and through the ensuing summer, our principal residence was at no great distance from the fort at that place. In the mean time, however, my sister's husband having been out with a scouting party, to some of the English settlements, had a drunken frolick at the fort when he returned.

44. His wife, who never got drunk, but had often experienced the ill effects of her husband's intemperance, fearing what the consequences might prove, if he should come home in a morose and turbulent humor, to avoid his insolence, proposed that we should both retire, and keep out of the reach of it, until the storm abated.

45. We absconded accordingly: but it so happened, that I returned, and ventured into his presence, before his wife had presumed to come nigh him. I found him in his wigwam, and in a surly mood; and not being able to revenge upon his wife, because she was not at home, he laid hold of me, and hurried me to the fort; and, for a trifling consideration, sold me to a French gentleman, whose name was Saccapee.

46. It is an ill wind, certainly, that blows nobody any good. I had been with the Indians a year, lacking fourteen days; and if not for my sister, yet for me, it was a lucky circumstance indeed, which thus, in an unexpected moment, snatched me out of their cruel hands, and placed me beyond the reach of their insolent power.

47. After my Indian master had disposed of me in the manner related above, and the moment of sober reflection had arrived, perceiving that the man who had bought me had taken the advantage of him in an unguarded hour, his resentment began to kindle, and his indignation rose so high, that he threatened to kill me, if he should meet me alone; or if he could not revenge himself thus, that he would set fire to the fort.

48. I was therefore secreted in an upper chamber, and the fort carefully guarded, until his wrath had time to cool. My service in the family to which I was advanced, was perfect freedom, in comparison with what it had been among the barbarous Indians.

49. My new master and mistress were both as kind and generous towards me as I could reasonably expect. I seldom asked a favor of either of them, but it was readily granted. In consequence of which, I had it in my power, in many instances, to administer aid and refreshment to the poor prisoners of my own nation, who were brought into St. John's during my abode in the family of the above mentioned benevolent and hospitable Saccapee.

50. Yet even in this family, such trials awaited me as I had little reason to expect; and I stood in need of a large stock of prudence, to enable me to encounter them. In this I was

greatly assisted by the governor, and Col. Schuyler, who was then a prisoner.

51. I was moreover under unspeakable obligations to the governor on another account. I had received intelligence from my daughter Mary, the purport of which was, that there was a prospect of her being shortly married to a young Indian, of the tribe of St. Francois, with which tribe she had continued from the beginning of her captivity. These were heavy tidings, and added greatly to the poignancy of my other afflictions.

52. However, not long after I had heard this melancholy news, an opportunity presented of acquainting that humane and generous gentleman, the commander in chief, and my illustrious benefactor, with this affair also; who, in compassion for my sufferings, and to mitigate my sorrows, issued his orders in good time, and had my daughter taken away from the Indians, and conveyed to the same nunnery where her sister was then lodged, with his express injunction, that they should, both of them together, be well looked after, and carefully educated, as his adopted children.

53. In this school of superstition and bigotry they continued, while the war in those days between France and Great Britain lasted. At the conclusion of which war, the governor went home to France, took my eldest daughter along with him, and married her there to a French gentleman, whose name is Cron Lewis.

54. He was at Boston with the fleet under Count d'Estaing, (1778) and one of his clerks. My other daughter still continuing in the nunnery, a considerable time had elapsed after my return from captivity, when I made a journey to Canada, resolving to use my best endeavors not to return without her.

55. I arrived just in time to prevent her being sent to France. She was to have gone in the next vessel that sailed for that country. And I found it extremely difficult to prevail with her to quit the nunnery and go home with me.

56. Indeed, she absolutely refused; and all the persuasions and arguments I could use with her, were to no effect, until after I had been to the governor, and obtained a letter from him to the superintendent of the nuns, in which he threatened, if my daughter should not be delivered immediately into my hands, or could not be prevailed with to submit to my parental authority, that he would send a band of soldiers to assist me in bringing her away.

57. But so extremely bigoted was she to the customs and religion of the place, that after all, she left it with the greatest reluctance, and the most bitter lamentations, which she continued as we passed the streets, and wholly refused to be comforted. My good friend Major Small, whom we met with on

the way, tried all he could to console her; and was so very kind and obliging as to bear us company, and carry my daughter behind him on horseback.

58. But I have run on a little before my story; for I have not yet informed you of the means and manner of my own redemption; to the accomplishing of which, the recovery of my daughter just mentioned, and the ransoming of some of my other children, several gentlemen of note contributed not a little; to whose goodness, therefore, I am greatly indebted, and sincerely hope I shall never be so ungrateful as to forget it.

59. Col. Schuyler, in particular, was so very kind and generous as to advance two thousand seven hundred livres, to procure a ransom for myself and three of my children. He accompanied and conducted us from Montreal to Albany, and entertained us in the most friendly and hospitable manner a considerable time, at his own house, and I believe entirely at his own expense.

CHAPTER XXX.

THE WHISTLE.

1. When I was a child at seven years old, says Dr. Franklin, my friends, on a holiday, filled my little pockets with coppers. I went directly to a shop where they sold toys for children; and being charmed with the sound of a whistle, which I met by the way, in the hands of another boy, I voluntarily offered and gave all my money for one.

2. I then came home, and went whistling all over the house; much pleased with my whistle, but disturbing all the family. My brothers, and sisters, and cousins, understanding the bargain I had made, told me I had given four times as much for it as it was worth.

3. This put me in mind of what good things I might have bought with the rest of the money. And they laughed at me so much for my folly, that I cried with vexation; and the reflection gave me more chagrin, than the whistle gave me pleasure.

4. This, however, was afterwards of use to me; the impression continuing on my mind, so that often when I was tempted to buy some unnecessary thing, I said to myself, *Don't give too much for the whistle.* And so I saved my money.

5. As I grew up and came into the world, and observed the actions of men, I thought I met with many, very many, *who gave too much for the whistle.*

6. When I saw one too ambitious of court favors, sacrificing his time in attendance at levees, his repose, his liberty, his virtue, and perhaps his friends, to obtain it, I have said to myself, *This man gives too much for his whistle.*

7. When I saw another, fond of popularity, constantly employing himself in political bustles, neglecting his own affairs, and ruining them by that neglect, *He pays*, said I, *too much for his whistle.*

8. If I knew a miser, who gave up every kind of comfortable living, all the pleasure of doing good to others, all the esteem of his fellow-citizens, and the joys of benevolent friendship, for the sake of accumulating wealth, *Poor man*, said I, *you do indeed pay too much for the whistle.*

9. When I meet with a man of pleasure, sacrificing every laudable improvement of the mind, or of his fortune, to mere corporeal sensations, and ruining his health in the pursuit; mistaken man, say I, you are providing pain for yourself, instead of pleasure; *you give too much for your whistle.*

10. If I see one fond of fine clothes, fine furniture, fine houses, fine equipage, all above his fortune, for which he contracts debts, and ends his career in prison; alas, say I, *he has paid dear, very dear for his whistle.*

11. In short, I conceived that a great part of the miseries of mankind were brought upon them, by the false estimates they had made of the value of things, and by their giving too much for their *whistles.*

CHAPTER XXXI.

HISTORY OF POCAHONTAS.

1. Perhaps they who are not particularly acquainted with the history of Virginia, may be ignorant that Pocahontas was the protectress of the English, and often screened them from the cruelty of her father.

2. She was but twelve years old, when Captain Smith, the bravest, the most intelligent, and the most humane of the first colonists, fell into the hands of the savages. He already understood their language, had traded with them several times, and often appeased the quarrels between them and the Europeans. Often had he been obliged also to fight them, and to punish their perfidy.

3. At length, however, under the pretext of commerce, he was drawn into an ambush, and the only two companions who accompanied him, fell before his eyes; but though alone, by his dexterity he extricated himself from the troop which surrounded him; until unfortunately imagining he could save himself by crossing a morass, he stuck fast, so that the savages, against whom he had no means of defending himself, at last took and bound him, and conducted him to Powhatan.

4. The king was so proud of having Captain Smith in his

power, that he sent him in triumph to all the tributary princes, and ordered that he should be splendidly treated, till he returned to suffer that death which was prepared for him.

POCAHONTAS SAVES CAPTAIN SMITH.

5. The fatal moment at last arrived. Captain Smith was laid upon the hearth of the savage king, and his head placed upon a large stone, to receive the stroke of death; when Pocahontas, the youngest and darling daughter of Pohawtan, threw herself upon his body, clasped him in her arms, and declared that if the cruel sentence was executed, the first blow should fall on her.

6. All savages (absolute sovereigns and tyrants not excepted) are invariably more affected by the tears of infancy than the voice of humanity. Powhatan could not resist the tears and prayers of his daughter.

7. Captain Smith obtained his life on condition of paying for his ransom a certain quantity of muskets, powder, and iron utensils; but how were they to be obtained? They would neither permit him to return to Jamestown, nor let the English know where he was, lest they should demand him, sword in hand.

8. Captain Smith, who was as sensible as courageous, said, that if Powhatan would permit one of his subjects to carry to Jamestown a leaf, which he took from his pocket-book, he should find under a tree, at the day and hour appointed, all the articles demanded for his ransom.

9. Powhatan consented, but without having much faith in his promises; believing it to be only an artifice of the captain,

to prolong his life. But he had written on a leaf a few lines, sufficient to give an account of his situation. The messenger returned. The king sent to the place fixed upon, and was greatly astonished to find every thing which had been demanded.

10. Powhatan could not conceive this mode of transmitting thoughts; and Captain Smith was henceforth looked upon as a great magician, to whom they could not show too much respect. He left the savages in this opinion, and hastened to return home.

11. Two or three years after, some fresh difference arising between them and the English, Powhatan, who no longer thought them sorcerers, but still feared their power, laid a horrid plan to get rid of them altogether. His project was, to attack them in profound peace, and cut the throats of the whole colony.

12. The night of this intended conspiracy, Pocahontas took advantage of the obscurity; and in a terrible storm, which kept the savages in their tents, escaped from her father's house, advised the English to be on their guard, but conjured them to spare her family, to appear ignorant of the intelligence she had given, and terminate all their differences by a new treaty.

13. It would be tedious to relate all the services which this angel of peace rendered to both nations. I shall only add, that the English, I know not from what motives, but certainly against all faith and equity, thought proper to carry her off. Long and bitterly did she deplore her fate; and the only consolation she had, was Captain Smith, in whom she found a second father.

14. She was treated with great respect, and married to a planter by the name of Rolfe, who soon after took her to England. This was in the reign of James the first; and it is said, that the monarch, pedantic and ridiculous in every point, was so infatuated with the prerogatives of royality, that he expressed his displeasure, that one of his subjects should dare to marry the daughter even of a savage king.

15. It will not perhaps be difficult to decide on this occasion, whether it was the savage king who derived honor from finding himself placed upon a level with the European prince, or the English monarch, who, by his pride and prejudices, reduced himself to a level with the chief of the savages.

16. Be that as it will, Captain Smith, who had returned to London before the arrival of Pocahontas, was extremely happy to see her again; but dared not treat her with the same familiarity as at Jamestown. As soon as she saw him, she threw herself into his arms, calling him her father; but finding that he neither returned her caresses with equal warmth, nor the endearing title of daughter, she turned aside her head, and wept bitterly; and it was a long time before they could obtain a single word from her.

17. Capt. Smith inquired several times what could be the cause of her affliction. "What!" said she, "did I not save thy life in America? When I was torn from the arms of my father, and conducted amongst thy friends, didst thou not promise to be a father to me! Didst thou not assure me, that if I went into thy country, thou wouldst be my father, and that I should be thy daughter? Thou hast deceived me, and behold me now here, a stranger and an orphan."

18. It was not difficult for the captain to make his peace with this charming creature, whom he tenderly loved. He presented her to several people of the first quality; but never dared to take her to court, from which, however, she received several favors.

19. After a residence of several years in England, an example of virtue and piety, and attachment to her husband, she died, as she was on the point of embarking for America. She left an only son, who was married, and left none but daughters; and from these are descended some of the principal characters in Virginia.

CHAPTER XXXII.

EMILIUS, OR DOMESTIC HAPPINESS.

1. The government of a family depends on such various and opposite principles, that it is a matter of extreme delicacy. Perhaps there is no situation in life, in which it is so difficult to behave with propriety, as in the contest between *parental authority* and *parental love*. This is undoubtedly the reason why we see so few happy families.

2. Some parents, either from a natural weakness of mind, or an excess of fondness, permit, and even encourage, their children in a thousand familiarities, which render them ridiculous, and by diminishing the respect which is due to their age and station, destroy all their authority.

3. Others, ruled by a partial and blind affection, which can deny nothing to its object, indulge their children in all their romantic wishes, however trifling and foolish; however degrading to their dignity, or injurious to their welfare.

4. Others, soured by misfortunes, or grown peevish and jealous by the loss of youthful pleasures, and an acquaintance with the deceit and folly of the world, attempt to restrain the ideas and enjoyments of youth, by the rigid maxims of age.

5. The children of the first class often offend by silly manners, and a kind of good-natured disrespect. Those of the second are generally proud, whimsical, and vicious. Those of the third, if they are subdued, when young, by the rigor of pa-

rental discipline, remain morose, illiberal, and unsociable; or if, as it commonly happens, they find means to escape from restraint, they abandon themselves to every species of licentiousness.

6. To parents of these descriptions may be added another class, whose fondness blinds their eyes to the most glaring vices of their children, or invents such palliations, as to prevent the most salutary corrections.

7. The taste for amusements in young people, is the most difficult to regulate by the maxims of prudence. In this article, parents are apt to err, either by extreme indulgence on the one hand, or immoderate rigor on the other.

8. Recollecting the feelings of their youth, they give unbounded license to the inclinations of their children; or, having lost all relish for amusements, they refuse to gratify their most moderate desires.

9. It is a maxim which generally holds true, that the best method of guarding youth from *criminal* pleasures, is to indulge them freely in those that are *innocent*. A person who has free access to reputable society, will have little inclination to frequent that which is vicious.

10. But those who are kept under constant restraint, who are seldom in amusements, who are perpetually awed by the frowns of a parent, or soured by the disappointment of their most harmless wishes, will at times break over all bounds, to gratify their taste for pleasure, and will not be anxious to discriminate between the innocent and the criminal.

11. Nothing contributes more to keep youth within the limits of decorum, than to have their superiors mingle in their company at proper times, and participate of their amusements.

12. This condescension flatters their pride; at the same time that respect for age, which no familiarities can wholly efface, naturally checks the extravagant sallies of mirth, and the indelicate rudenesses which young people are apt to indulge in their jovial hours.

13. That awful distance at which some parents keep their children, and their abhorrence of all juvenile diversions, which compel youth to sacrifice their most innocent desires, or veil the gratification of them with the most anxious secrecy, have as direct a tendency to drive young persons into a profligate life, as the force of vicious example.

14. It is impossible to give to the age of *twenty*, the feelings or the knowledge of *sixty;* as it would be folly to wish to clothe a child with gray hairs, or to stamp the fading aspect of autumn on the bloom of May. Nature has given to every age some peculiar passions and appetites; to moderate and refine these,

not to stifle and destroy, is the business of common prudence and parental care.

15. I was led into this train of reflections by an acquaintance with the family of Emilius, which is a rare instance of domestic felicity. Parents indulgent to their children, hospitable to their friends, and universally respected; their sons equally generous, modest, and manly.

16. Emilia, an only daughter, the pride of her parents, possessed of every accomplishment that can honor herself, or endear her to her friends; an easy fortune, and a disposition to enjoy and improve it for the purposes of humanity; perfect harmony of domestic life, and unaffected satisfaction in the pleasures of society. Such is the family of Emilius.

17. Such a family is a little paradise on earth; to envy their happiness is almost a virtue. Conjugal respect, parental tenderness, filial obedience, and brotherly kindness, are so seldom united in a family, that when I am honored with the friendship of such, I am equally ambitious to participate their happiness, and profit by the example.

18. Emilia's situation must be peculiarly agreeable. Her parents delight to gratify her in innocent amusements; and contented with this, she knows no wish beyond the sacred bounds of honor. While by their indulgence she enjoys every rational pleasure, she rewards their generous care, by a dutiful behavior and unblemished manners.

19. By thus discharging the reciprocal duties of their respective stations, the happiness of each is secured. The solicitude of the parent, and the obedience of the child, equally contribute to the bliss of the little society; the one calling forth every act of tenderness, and the other displayed in all the filial virtues.

20. Few families are destined to be so happy as that of Emilius. Were I to choose the situation where I could pass my life with most satisfaction, it would be in this domestic circle. My house would then be the residence of delight, unmingled with the anxieties of ambition, or the regret of disappointment.

21. Every act would be dictated by love and respect: every countenance would wear the smile of complacence; and the little unavoidable troubles, incident to the happiest situation, would only serve to increase our friendship, and improve our felicity, by making room for the exercise of virtue.

CHAPTER XXXIII.

EMILIA, OR THE HAPPINESS OF RETIREMENT.

1. As I was conversing with Emilia, a few days past, I asked whether she was contented to live so remote from the resort of company. She answered in the affirmative, and remarked further, that her situation enabled her to distinguish between *real* friends, and *complimentary;* for if she lived in a more public place, she might be visited by crowds of people, who were civil indeed, but had no motive for calling on her, but to spend an idle hour, and gaze on the busy multitude.

2. I was pleased with the remark, and was naturally led to consider such a retired situation as a fortunate circumstance for a young lady of delicacy. Not only the happiness of a family, but the character of young women, both in a moral and social view, depends on the choice of proper company.

3. A perpetual throng of company, especially if it furnishes a variety of new objects, has a pernicious effect on the dispositions of female minds. Women are destined by nature to preside over domestic affairs. Whatever parade they may make abroad, their *real* merit and *real* characters are known only at home.

4. The behavior of servants, the neatness of furniture, the order of a table, and the regularity of domestic business, are decisive evidences of female worth. Perhaps sweetness of temper does not contribute more to the happiness of their partners and their families, than a proper attention to these articles.

5. For this reason, whatever has a tendency to divert the mind from these concerns, and give them a turn for empty show, endless noise, and tasteless amusements, ought to be carefully avoided by young ladies who wish for respect beyond the present moment.

6. Misses, who are perpetually surrounded with idle company, or even live in sight of it, though they may be fortunate enough to preserve their innocence, are still in hazard of contracting such a fondness for dissipation and folly, as to unfit them for the superintendence of a family.

7. Another danger to which young women possessed of personal charms are exposed, in public places, is the flattery and admiration of men. The good opinion of a fop, will hardly flatter a woman of discernment; much less ordinary compliments, which are commonly without meaning.

8. But the heart is often so disguised, that it is difficult, at first, to distinguish between a coxcomb and a man of worth; or if it is easier for an accurate observer, yet there is great danger that vanity and inexperience will make young ladies overlook the distinction.

9. Few minds are effectually secured against the attacks of flattery. It is a poison the more fatal, as it seizes human nature in its weakest part. In youth, when the passions are in full vigor, and the judgment feeble, female minds are peculiarly liable to be corrupted, by the contagious influence of pretty civilities and affected admiration.

10. With whatever scruples they may at first listen to the praises that are bestowed on their real or pretended charms, a constant strain of flattering addresses, accompanied with obsequious complaisance, seldom fails of giving them too high an opinion of themselves. They are insensibly led to believe, that they are possessed of virtues to which they are really strangers.

11. This belief satisfies them, without attempting any further improvement; and makes them to depend, for reputation in life, on good qualities, the fancied existence of which begins and ends with the falsehood of customary compliments.

12. Such ladies, before marriage, are usually vain, pert, affected and silly; and after marriage, haughty, disappointed and peevish. The most perfect beauty must fade, and cease to command admiration; but in most instances, the nuptial hour puts a period to that excess of flattering attention, which is the happiness of giddy females. The longest term of admiration must be short: that which depends solely on personal attractions is often momentary.

13. The more flattery is bestowed on young ladies, the less, in general, are they solicitous to acquire virtues which will insure respect, when admiration shall cease. The more they are praised in youth, the more they expect it in advanced life, when they have less charms to command it. Thus the excessive complaisance of admirers, which is extremely pleasing at *sixteen*, proves at *forty*, a source of mortification and discontent.

14. I would by no means insinuate, that young ladies ought to be kept total strangers to company, and to rational professions of esteem. It is in company only, that they can acquaint themselves with mankind, acquire an easy address, and learn numberless little decorums, which are essential, and cannot be taught by precept. Without these, a woman will sometimes deviate from that dignity and propriety of conduct, which in any situation, will secure the good-will of her friends, and prevent the blushes of her husband.

15. A fondness for company and amusement, is blamable only when it is indulged to excess, and permitted to absorb more important concerns. Nor is some degree of flattery always dangerous or useless. The good opinion of mankind we are all desirous to obtain; and to know that we *possess* it, often makes us ambitious to *deserve* it.

16. No passion is given to us in vain; the best ends are some-

times effected by the worst means; and even female vanity, properly managed, may prompt to the most meritorious actions. I should pay Emilia but a very ill compliment, to ascribe her virtues to her local situation; for no person can claim, as a virtue, what she has been in no danger of losing.

17. But there is no retirement beyond the reach of temptation; and the whole tenor of her conduct proves, that her unblemished morals and uniform delicacy, proceed from better principles than necessity or accident.

18. She is loved and flattered, but she is not vain; her company is universally coveted, and yet she has no airs of haughtiness and disdain.

19. Her cheerfulness in company shows that she has a relish for society; her contentment at home, and attention to domestic concerns, are early specimens of her happy disposition; and her decent, unaffected abhorrence of every species of licentious behavior, evinces, beyond suspicion, that the innocence of her heart is equal to the charms of her person.

CHAPTER XXXIV.

JULIANA, A REAL CHARACTER.

1. Juliana is one of those rare women, whose personal attractions have no rivals, but the sweetness of her temper and the delicacy of her sentiments. An elegant person, regular features, a fine complexion, a lively, expressive countenance, an easy address, and those blushes of modesty, that soften the soul of the beholder; these are the native beauties, which render her the object of universal admiration.

2. But when we converse with her, and hear the melting expressions of unaffected sensibility and virtue that flow from her tongue, her personal charms receive new luster, and irresistibly engage the affections of her acquaintances.

3. Sensible that the great source of all happiness is purity of morals, and an easy conscience, Juliana pays constant and sincere attention to the duties of religion. She abhors the infamous but fashionable vice of deriding the sacred institutions of religion.

4. She considers a lady without virtue as a monster on earth; and every accomplishment, without morals, as polite deception. She is neither a hypocrite nor an enthusiast; on the contrary, she mingles such cheerfulness with the religious duties of life, that even her piety carries with it a charm, which insensibly allures the profligate from the arms of vice.

5. Not only the general tenor of her life, but in particular her behavior in church, evinces the reality of her religion. She

esteems it not only criminal in a high degree, but extremely unpolite, to behave with levity in a place consecrated to the solemn purpose of devotion.

6. She cannot believe that any person, who is solicitous to treat all mankind with civility, can laugh in the temple of Jehovah, and treat their great benefactor with heedless neglect.

7. In polite life, the manners of Juliana are peculiarly engaging. To her superiors, she shows the utmost deference and respect. To her equals, the most modest complaisance and civility; while persons of every rank experience her kindness and affability.

8. By this conduct, she secures the love and friendship of all degrees. No person can despise her, for she does nothing that is ridiculous; she cannot be hated, for she does injury to none; and even the malevolent whispers of envy are silenced, by her modest deportment and generous condescension.

9. Her conversation is lively and sentimental; free from false wit, frivolous minuteness, and affectation of learning. Although her discourse is always under the direction of prudence, yet it appears unstudied; for her good sense always furnishes her with thoughts suited to the subject, and the purity of her mind renders any caution in expressing them, almost unnecessary.

10. She will not lead the conversation; much less can she stun the ears of company with perpetual chat, to interrupt the discourse of others. But when occasion offers, she acquits herself with ease and grace, without the airs of pertness, or the confusion of bashfulness.

11. But if the conversation happens to turn upon the foibles of either sex, Juliana discovers her goodness by silence, or by inventing palliations. She detests every species of slander.

12. She is sensible, that to publish and aggravate human errors, is not the way to correct them; and reformation, rather than infamy, is the wish and the study of her life. Her own amiable example, is the severest of all satires upon the faults and the follies of her sex, and goes farther in discountenancing both, than all the censures of malicious detraction.

13. Although Juliana possesses every accomplishment that can command esteem and admiration; yet she has neither vanity nor ostentation. Her merit is easily discovered, without show and parade.

14. She considers, that haughtiness and contempt of others, always proceed from meanness; that true greatness is ever accessible; and that self-commendation and blustering pretensions, are but the glittering decorations of empty heads and trifling hearts.

15. However strong may be her desire of useful information, or however lively her curiosity, yet she restrains these passions

within the bounds of prudence and good-breeding. She deems it impertinent to the highest degree, to be prying into the concerns of other people; much more impertinent and criminal does she deem it, to indulge an officious inquisitiveness, for the sake of gratifying private spleen, in the propagation of unfavorable truths.

16. So exceedingly delicate is she in her treatment of her fellow-creatures, that she will not read a paper, nor hear a whisper, which a person does not wish to have known, even when she is in no danger of detection.

17. The same delicate attention to the feelings of others, regulates her conduct in company. She would not, for the price of her reputation, be found laughing or whispering with one in the company. All nods, grimaces, sly looks, and half-speeches, the cause of which is not known, are carefully avoided by her, and reprobated as the hight of ill-breeding, and the grosseet insult to the company.

18. Whenever this happens between two persons, the rest of the company have a just right to consider themselves the objects of their ridicule. But it is a maxim of Juliana, that such conduct is a breach of politeness, which no oddities or mistakes that happen in public company, can excuse or palliate.

19. It is very common for persons who are destitute of certain accomplishments which they admire in other people, to endeavor to imitate them. This is the source of affectation, a fault that infallibly exposes a person to ridicule. But the ornaments of the heart, the dress and the manners of Juliana, are equally easy and natural.

20. She need not assume the *appearance* of good qualities, which she possesses in *reality;* nature has given too many beauties to her person, to require the studied embellishments of fashion; and such are the ease and gracefulness of her behavior, that any attempt to improve them would lessen the dignity of her manners.

21. She is equally a stranger to that supercilious importance which affects to despise the small, but necessary, concerns of life; and that squeamish, false delicacy which is wounded with every trifle.

22. She will not neglect a servant in sickness, because of the meanness of his employment; she will not abuse an animal, for her own pleasure and amusement; nor will she go into fits at the distress of a favorite cat.

23. Her gentle soul is never disturbed with discontent, envy, or resentment,—those turbulent passions which so often destroy the peace of society as well as of individuals. Her native firmness and serenity of mind forbid the intrusion of violent emo-

tions; at the same time, her heart, susceptible and kind, is the soft residence of every virtuous affection.

24. She sustains the unavoidable shocks of adversity, with a calmness that indicates the superiority of her soul; and with the smile of joy, or tear of tenderness, she participates the pleasures or the sorrows of a friend.

25. But the discretion and generosity of Juliana are particularly distinguished, by the number and sincerity of her attachments. Her friendships are few, but they are founded on the principles of benevolence and fidelity. Such confidence do her sincerity, her constancy and her faithfulness inspire, that her friends commit to her breast their most private concerns, without suspicion.

26. It is her favorite maxim, that a necessity of exacting promises of secrecy, is a burlesque upon every pretension to friendship. Such is the character of the young, the amiable Juliana.

CHAPTER XXXV.

RULES FOR BEHAVIOR.

1. Never let your mind be absent in company. Command and direct your attention to the present object, and let distant objects be banished from the mind. There is time enough for every thing in the course of the day, if you do but one thing at once; but there is not time enough in the year, if you will do two things at a time.

2. Never attempt to tell a story with which you are not well acquainted; nor fatigue your hearers with relating little trifling circumstances. Do not interrupt the thread of discourse with a thousand *hems*, and by repeating often, *says he*, and *said I*. Relate the principal points with clearness and precision, and you will be heard with pleasure.

3. There is a difference between modesty and bashfulness. Modesty is the characteristic of an amiable mind; bashfulness discovers a degree of meanness. Nothing sinks a young man into low company so surely as bashfulness.

4. If he *thinks* he shall not please, he most surely *will* not. Vice and ignorance are the only things we ought to be ashamed of; while we keep clear of them, we may venture any where without fear or concern.

5. Frequent good company,—copy their manners,—imitate their virtues and accomplishments.

6. Be not very free in your remarks upon characters. There may be, in all companies, more *wrong* heads than *right* ones; more people who will *deserve*, than who will *bear* censure.

7. Never hold any body by the button or the hand, in order to be heard through your story; for if the people are not willing to hear you, you may much better hold your *tongue* than hold *them*.

8. Never whisper in company. Conversation is common stock, in which all persons present have a right to claim their share. Always listen when you are spoken to; and never interrupt the speaker.

9. Be not forward in leading the conversation,—this belongs to the oldest person in company. Display your learning only on particular occasions. Never oppose the opinion of another but with great modesty.

10. On all occasions, avoid speaking of yourself, if it is possible. Nothing that we can say of ourselves, will varnish our *defects*, or add luster to our *virtues;* but on the contrary, it will often make the former *more visible*, and the latter, *obscure*.

11. Be frank, open, and ingenuous, in your behavior; and always look people in the face when you speak to them. Never receive nor retail scandal. In scandal, as in robbery, the receiver is as bad as the thief.

12. Never reflect upon bodies of men, either clergymen, lawyers, physicians, or soldiers; nor upon nations and societies. There are good, as well as bad, in all orders of men, and in all countries.

13. Mimickry is a common and favorite amusement of low minds, but should be despised by all great ones. We should neither practice it ourselves, nor praise it in others.

14. A *fool* squanders money without credit or advantage to himself, more than a *man of sense* spends with both. A wise man employs his money, as he does his time; he never spends a dollar of the one, nor a minute of the other, but in something that is either useful or rationally pleasing. The fool buys what he does not want, but does not pay for what he stands in need of.

15. Form no friendships hastily. Study a character well, before you put confidence in the person. *Every* person is entitled to *civility*, but very *few* to *confidence*. The Spanish proverb says, "Tell me who you live with, and I will tell you who you are." The English say, "A man is known by the company he keeps."

16. Good-breeding does not consist in low bows, and formal ceremony; but in an easy, civil, and respectful behavior.

17. A well-bred man is polite to every person, but particularly to strangers. In mixed companies, every person who is admitted, is supposed to be on a footing of equality with the rest, and consequently claims very justly every mark of civility.

18. Be very attentive to neatness. The hands, nails, and

teeth should be kept clean. A dirty mouth is not only disagreeable, as it occasions an offensive breath, but almost infallibly causes a decay and loss of teeth.

19. Never put your fingers in your nose or ears,—it is a vulgar rudeness, and an affront to company.

20. Be not a slo\en in dress, nor a fop. Let your dress be neat, and as fashionable as your circumstances and convenience will admit. It is said, that a man who is negligent at twenty years of age, will be a sloven at forty, and intolerable at fifty.

21. It is *necessary* sometimes to be in *haste*, but always *wrong* to be in a *hurry*. A man in a hurry perplexes himself; he wants to do every thing at once, and does nothing at all.

22. Frequent and loud laughter, is the characteristic of folly and ill-manners. It is the manner in which silly people express their joy at silly things.

23. Humming a tune within yourself, drumming with your fingers, making a noise with the feet, whistling, and such awkward habits, are all breaches of good-manners, and indications of contempt for the persons present.

24. When you meet people in the street, or in a public place, never stare them full in the face.

25. When you are in company with a stranger, never begin to question him about his name, his place of residence, and his business. This impudent curiosity is the hight of ill-manners.

26. Some persons apologize, in a good-natured manner, for their inquisitiveness, by an "If I may be so bold;" "If I may take the liberty;" or, "Pray, sir, excuse my freedom." These attempts to excuse one's self, imply that a man thinks *himself* an impudent fellow,—and if he does not, other people think he is, and treat him as such.

27. Above all, adhere to morals and religion, with immovable firmness. Whatever effect outward show and accomplishments may have, in recommending a man to *others*, none but the *good* is really happy in *himself*.

CHAPTER XXXVI.

FAMILY DISAGREEMENTS THE FREQUENT CAUSE OF IMMORAL CONDUCT.

1. After all our complaints of the uncertainty of human affairs, it is undoubtedly true, that more misery is produced among us by the irregularities of our tempers, than by real misfortunes.

2. And it is a circumstance particularly unhappy, that these irregularities of the temper are most apt to display themselves

at our fire-sides, where every thing ought to be tranquil and serene.

3. But the truth is, we are awed by the presence of strangers, and are afraid of appearing weak and ill-natured, when we act in sight of the world; and so, very heroically, reserve all our ill-humor for our wives, children, and servants. We are meek, where we might meet with opposition; but feel ourselves undauntedly bold, where we are sure of no effectual resistance.

4. The perversion of the *best* things converts them to the *worst*. Home is certainly well adapted to repose and solid enjoyment. Among parents and brothers, and all the tender charities of private life, the gentler affections, which are always attended with feelings purely and permanently pleasurable, find an ample scope for proper exertion.

5. The experienced have often declared, after wearying themselves in pursuing phantoms, that they have found a substantial happiness in the domestic circle. Hither they have returned from their wild excursions in the regions of dissipation, as the bird, after fluttering in the air, descends into her nest, to partake and increase its genial warmth with her young ones.

6. Such and so sweet are the comforts of home, when not perverted by the folly and weakness of man. Indifference, and a carelessness on the subject of pleasing those whom it is our best interest to please, often render it a scene of dullness and insipidity.

7. Happy would it be, if the evil extended no farther. But the transition from the negative state of not being pleased, to positive ill-humor, is but too easy. Fretfulness and peevishness arise, as nettles vegetate, spontaneously, where no salutary plants are cultivated. One unkind expression infallibly generates many others. Trifles light as air, are able to kindle the blaze of contention.

8. By frequent conflicts and unreserved familiarity, all that mutual respect which is necessary to preserve love, even in the most intimate connections, is entirely lost; and the faint affection which remains, is too feeble to be felt amid the furious operation of the hateful passions.

9. Farewell peace and tranquillity, and cheerful converse, and all the boasted comforts of the family circle. The nest, which should preserve a perpetual warmth, by the constancy of paternal and conjugal affection, is rendered cold and joyless. In the place of the soft down which should cover it, are substituted thorns and briers.

10. The waters of strife, to make use of the beautiful allusion of scripture, rush in with impetuous violence, and ruffle

and discolor that stream, which, in its natural and undisturbed current, devolves its waters all smooth and limpid.

11. But it is not necessary to expatiate on the misery of family dissension. I mean more particularly to suggest, that family dissension, besides all its own immediate evils, is the fruitful parent of moral miscouduct.

12. When the several parts which compose a family, find themselves uneasy in that home which is naturally the seat of mutual enjoyment, they are tempted from the straight road of common prudence, to pursue their happiness through a devious wild of passion and imagination.

13. The son, arrived at years of maturity, who is treated harshly at home, will seldom spend his evenings at the domestic fire-side. If he lives in the city, he will fly for refuge to company; and in the end, it is very probable he will form some unhappy connection, which cannot be continued without a plentiful supply of money.

14. Money, it is probable, cannot be procured. What then remains, but to pursue those methods which unprincipled ingenuity has invented, and which, sooner or later, lead to their proper punishments, pain, shame, and death?

15. But though the consequences are not always such as the operation of human laws produces, yet they are always terrible, and destructive of happiness and virtue.

16. Misery is indeed the necessary result of all deviation from rectitude; but early debauchery, early disease, early profligacy of all kinds, are peculiarly fruitful of wretchedness, as they sow the seeds of misery in the spring of life, when all that is sown takes deep root, and buds, and blossoms, and brings forth fruit in profuse abundance.

17. In the disagreements between children and parents, it is certain that the children are usually the most culpable. Their violent passions and defective experience, render them disobedient and undutiful. Their love of pleasure operates so violently, as often to destroy the source of filial affection.

18. A parent is stung to the heart by the ingratitude of a child. He checks his precipitancy, and perhaps with too little command of temper; for who can always hold the reins? Asperity produces asperity. But the child was the aggressor, and therefore deserves a great part of the misery which ensues.

19. It is, however, certain, that the parent is often imprudent, as well as the child undutiful. He should endeavor to render home agreeable, by gentleness and reasonable indulgence; for man, at every age, seeks to be pleased, but more particularly in the juvenile age.

20. He should indeed maintain his authority; but it should be like the mild dominion of a limited monarch, and not the

iron rule of an austere tyrant. If home is rendered pleasing, it will not be long deserted. The prodigal will soon return, when his father's house is always ready to receive him with joy.

21. What is said of the consequences of domestic disunion to sons, is equally to be applied to daughters. Indeed, as the misconduct of daughters is more fatal to family peace, though perhaps not more hainous in a moral view, particular care should be taken to render them attached to the comforts of the family circle.

22. When their home is disagreeable, they will be ready to make any exchange; and will often lose their characters, virtue, and happiness, in the pursuit of it. Indeed the female character and happiness are so easily injured, that no solicitude can be too great in their preservation. But prudence is necessary in every good cause, as well as zeal; and it is found by experience, that the gentlest method of government, if it is limited and directed by good sense, is the best.

23. It ought indeed to be steady, but not rigid; and every pleasure which is innocent in itself, and in its consequences, ought to be admitted, with a view to render less disagreeable that unwinking vigilance, which a delicate and sensible parent will judge necessary to be used in the care of a daughter.

24. To what wickedness, as well as wretchedness, matrimonial disagreements lead, every day's history will clearly inform us. When the husband is driven from his home by a termagant, he will seek enjoyment, which is denied him at home, in the haunts of vice, and in the riots of intemperance. Nor can female corruption be wondered at, though it must be greatly pitied and regretted, when, in the heart of a husband, which love and friendship should warm, hatred is found to rankle.

25. Conjugal infelicity not only renders life most uncomfortable, but leads to desperate dissoluteness and carelessness in manners, which terminate in the ruin of health, peace, and fortune.

26. But it avails little to point out evils, without recommending a remedy. One of the first rules which suggests itself is, that families should endeavor, by often and seriously reflecting on the subject, to convince themselves, that not only the enjoyments, but the virtues, of every individual, greatly depend on a cordial union.

27. When they are convinced of this, they will endeavor to promote it; and it fortunately happens, that the very wish and attempt of every individual, must infallibly secure success. It may, indeed, be difficult to restrain the occasional sallies of temper; but where there is, in the more dispassionate moments, a settled desire to preserve domestic union, the transient violence of passion will not often produce a permanent rupture.

28. It is another most excellent rule, to avoid a gross familiarity, even where the connection is most intimate. The human heart is so constituted as to love respect. It would indeed be unnatural in very intimate friends, to behave to each other with stiffness; but there is a delicacy of manner, and a flattering deference, that tend to preserve that degree of esteem which is necessary to support affection, and which is lost in contempt, when it deviates into excessive familiarity.

29. An habitual politeness of manners will prevent even indifference from degenerating to hatred. It will refine, exalt, and perpetuate affection.

30. But the best and most efficacious rule is, that we should not think our moral and religious duties are only to be practiced in public, and in the sight of those from whose applause we expect the gratification of our vanity, ambition or avarice; but that we should be equally attentive to our behavior among those who can only pay us by reciprocal love.

31. We must show the sincerity of our principles and professions, by acting in consistency with them, not only in the legislature, in the field, in the pulpit, at the bar, or in any public assembly, but at the fire-side.

CHAPTER XXXVII.

SELF-TORMENTING.—BY THE REV. NATHANIEL HOOKER.

1. "Don't meddle with that gun, Billy," said a careful mother; "if it should go off, it would kill you." "It is not charged, mother," says Will. "Well! but it may be," says the good old woman, "it will go off, even if it isn't charged." "But there is no lock on it, madam." "O dear, Billy, I am afraid the hollow thing there, the barrel, I think you call it, will shoot, if there is no lock."

2. Don't laugh at the old lady. Two thirds of our fears and apprehensions of the evils and mischiefs of this life, are just as well-grounded, as hers were in this case.

3. There are many unavoidable evils in life, which it becomes us, as men and as christians, to bear with fortitude; and there is a certain period assigned to us all, and yet dreaded by most of us, wherein we must conflict with death, and finally lose connection with all things beneath the sun. These things are beyond our utmost power to resist, or sagacity to evade.

4. It is our wisest part, therefore, to prepare to encounter them in such a manner as shall do honor to our profession, and manifest a perfect conformity to that directory on which our profession stands. But why need we anticipate unavoidable evils, and "*feel* a thousand deaths in *fearing* one?"

5. Why need a woman be everlastingly burying her children, in her imagination, and spend her whole time in a fancied course of bereavement, because they are mortal, and must die some time or other? A divine teacher says, "sufficient for the day is its own evil;" but we put new and unnecessary gall in all the bitter cups we have to drink in life, by artfully mixing, and sipping beforehand; like the squeamish patient, who, by viewing and thinking of his physic, brings a greater distress and burden on his stomach, before he takes it, than the physic itself could ever have done.

6. I would have people be more careful of fire-arms than they are: but I do not take a gun-barrel, unconnected with powder and lock, to be more dangerous than a broom-stick.

7. Serjeant, *Tremble* and his wife, during the time of general health, feel as easy and secure as if their children were immortal. Now and then a neighbor drops off with a consumption, or an apoplexy; but that makes no impression, as all their children are plump and hearty.

8. If there are no cancers, dysenteries, small-pox, bladders in the throat, and such like things to be heard of, they almost bid defiance to death; but the moment information is given, that a child five miles off has the throat distemper, all comfort bids adieu to the house; and the misery then endured from dreadful apprehensions, lest the disease should enter the family, is unspeakable.

9. The old sergeant thought that when the wind blew from that quarter, he could smell the infection, and therefore ordered the children to keep in the house, and drink wormwood and rum, as a preservative against contagion. As for Mrs. Tremble, her mind was in a state of never-ceasing agitation at that time: a specimen of the common situation of the family is as follows:

10. *Susy*, your eyes look heavy, you don't feel a sore throat, do you? Husband, I heard *Tommy* cough in the bed-room just now. I'm afraid the distemper is beginning in his vitals; let us get up and light a candle. You don't begin to feel any sore on your tongue, or your mouth, do you, my dear little chicken? It seems to me *Molly* did not eat her breakfast with so good a stomach this morning as she used to do. I'm in distress, for fear she has got the distemper coming on.

11. The house was one day a perfect bedlam; for having heard that rue and rum was an excellent guard in their present danger, the good lady dispensed the catholicon so liberally among her children one morning, that not a soul of them could eat all day; *Tom* vomited heartily; *Sue* looked as red as fire, and *Molly* as pale as death.

12. Oh! what terrors and heart-achings, till the force of the medicine was over! To be short, the child that had the dis-

temper, died; and no other child was heard of, in those parts, to have it; so that tranquillity and security were restored to Mr. *Tremble's* family, and their children regarded, as formerly, proof against mortality.

13. Mrs. *Foresight* keeps her mind in a continual state of distress and uneasiness, from a prospect of awful disasters, that she is forewarned of by dreams, signs and omens. This, by the way, is affronting behavior to common-sense, and implies a greater reflection upon some of the divine perfections, than some well-meaning people are aware of.

14. The good woman looked exceedingly melancholy at breakfast, one day last week, and appeared to have lost her appetite. After some inquiry into the cause of so mournful a visage, we were given to understand, that she foresaw the death of some one in the family; having had warning in the night, by a certain noise that she never knew fail; and then she went on to tell how such a thing happened, before the death of her father, and mother, and sister, &c.

15. I endeavored to argue her out of this whimsical, gloomy state of mind, but in vain; she insisted upon it, that though the noise lasted scarce a minute, it began like the dying shriek of an infant, and went on like the tumbling clods upon a coffin, and ended in the ringing of the bell.

16. The poor woman wept bitterly for the loss of the child that was to die; however, she found afterwards occasion for uneasiness on another account. The cat, unluckily shut up in the buttery, and dissatisfied with so long confinement, gave forth that dying shriek, which first produced the good woman's consternation; and then, by some sudden effort to get out at a grate at the upper part of the room, overset a large pewter platter; the platter in its way overset a large wooden bowl, full of milk; and both together in their way knocked down a white stone dish of salmon, which came with them into a great brass kettle, that stood on the floor.

17. The noise of the cat might easily be taken for that of a child, and the sound of a salmon upon a board, for that of a clod; and any mortal may be excused for thinking that a pewter platter and a great earthen dish, broken in fifty pieces, both tumbling into a brass kettle, sound like a bell.

CHAPTER XXXVIII.

HISTORY OF COLUMBUS.

1. Every circumstance relating to the discovery and settlement of America, is an interesting object of inquiry. Yet it is presumed, from the present state of literature in this country,

that many persons are but slightly acquainted with the character of that man, whose extraordinary genius led him to the discovery of America, and whose singular sufferings ought to excite the indignation of the world.

2. Christopher Columbus was born in the republic of Genoa, about the year 1447; at a time when the navigation of Europe was scarcely extended beyond the limits of the Mediterranean.

3. The mariner's compass had been invented, and in common use, for more than a century; yet, with the help of this sure guide, prompted by the most ardent spirit of discovery, encouraged by the patronage of princes, the mariners of those days rarely ventured from the sight of land.

4. They acquired great applause, by sailing along the coast of Africa, and discovering some of the neighboring isles; and after pushing their researches with the greatest industry and perseverance for more than half a century, the Portuguese, who were the most fortunate and enterprising, extended their discoveries southward no farther than the equator.

5. The rich commodities of the east had for several ages been brought into Europe by the way of the Red Sea and the Mediterranean; and it had now become the object of the Portuguese, to find a passage to India, by sailing round the southern extremity of Africa, and then taking an eastern course.

6. This great object engaged the general attention of mankind, and drew into the Portuguese service, adventurers from every maritime nation of Europe. Every year added to their experience in navigation, and seemed to promise a reward to their industry.

7. The prospect, however, of arriving in the Indies, was extremely distant; fifty years perseverance in the same track, had brought them only to the equator; and it was probable that as many more would elapse before they could accomplish their purpose: but Columbus, by an uncommon exertion of genius, formed a design no less astonishing to the age in which he lived, than beneficial to posterity.

8. This design was to sail to India by taking a western direction. By the accounts of travelers who had visited India, that country seemed almost without limits on the east; and by attending to the spherical figure of the earth, Columbus drew this conclusion, that the Atlantic ocean must be bounded on the west, either by India itself, or by some great continent not far distant from it.

9. This extraordinary man, who was now about twenty-seven years of age, appears to have united in his character, every trait, and to have possessed every talent requisite, to form and execute the greatest enterprises.

10. He was early educated in all the useful sciences that

were taught in that day. He had made great proficiency in geography, astronomy and drawing, as they were necessary to his favorite pursuit of navigation. He had now been a number of years in the service of the Portuguese, and had acquired all the experience that their voyages and discoveries could afford.

11. His courage and perseverance had been put to the severest test; and the exercise of every amiable and heroic virtue, rendered him universally known and respected. He had married a Portuguese lady, by whom he had two sons, Diego and Ferdinand; the younger of whom is the historian of his life.

12. Such was the situation of Columbus, when he formed and thoroughly digested a plan, which, in its operation and consequences, unfolded to the view of mankind one half of the globe, diffused wealth and dignity over the other, and extended commerce and civilization through the whole.

13. To corroborate the theory which he had formed of the existence of a western continent, his discerning mind, which always knew the application of every circumstance that fell in his way, had observed several facts, which by others would have passed unnoticed. In his voyages to the African isles, he had found floating ashore, after a long western storm, pieces of wood, carved in a curious manner, and canes, of a size unkown in that quarter of the world.

14. Fully confirmed in the opinion that a considerable portion of the earth was still undiscovered, his genius was too vigorous and persevering, to suffer an idea of this importance to rest merely in speculation, as it had done in the minds of Plato and Seneca, who appeared to have had conjectures of a similar nature.

15. He determined, therefore, to bring his favorite theory to the test of actual experiment. But an object of that magnitude required the patronage of a prince; and a design so extraordinary, met with all the obstructions, delays and disappointments, which an age of superstition could invent, and which personal jealousy and malice could magnify and encourage.

16. Happily for mankind, in this instance, a genius capable of devising the greatest undertakings, associated in itself a degree of patience and enterprise, modesty and confidence, which rendered him superior not only to these misfortunes, but to all the future calamities of his life.

17. Prompted by the most ardent enthusiasm to be the discoverer of new continents; and fully sensible of the advantages that would result to mankind from such discoveries, he had the mortification to waste away eighteen years of his life, after his system was well established in his own mind, before he could obtain the means of executing his designs.

18. The greatest part of this period was spent in successive

and fruitless solicitations, at Genoa, Portugal, and Spain. As a duty to his native country, he made his first proposal to the senate of Genoa; where it was soon rejected.

19. Conscious of the truth of his theory, and of his own ability to execute his design, he retired without dejection from a body of men who were incapable of forming any just ideas upon the subject; and applied with fresh confidence to John the second, king of Portugal, who had distinguished himself as a great patron of navigation, and in whose service Columbus had acquired a reputation which entitled him and his project to general confidence and approbation.

20. But here he suffered an insult much greater than a direct refusal. After referring the examination of his scheme to the council who had the direction of naval affairs, and drawing from him his general ideas of the length of the voyage, and the course he meant to take, that great monarch had the meanness to conspire with the council, to rob Columbus of the glory and advantage he expected to derive from his undertaking.

21. While Columbus was amused with this negotiation, in hopes of having his scheme adopted and patronized, a vessel was secretly dispatched, by order of the king, to make the intended discovery. Want of skill and perseverance in the pilot, rendered the plot unsuccessful: and Columbus, on discovering the treachery, retired, with an ingenuous indignation, from a court capable of such duplicity.

22. Having now performed what was due to the country that gave him birth, and to the one that adopted his as a subject, he was at liberty to court the patronage of any prince who should have the wisdom and justice to accept his proposals.

23. He had communicated his ideas to his brother Bartholomew, whom he sent to England to negotiate with Henry the seventh; at the same time that he himself went into Spain, to apply in person to Ferdinand and Isabella, who governed the united kingdoms of Arragon and Castile.

24. The circumstances of his brother's application in England, which appears to have been unsuccessful, it is not to my purpose to relate; and the limits prescribed to this sketch, will prevent the detail of all the particulars relating to his own negotiation in Spain.

25. In this negotiation, Columbus spent eight years in the various agitations of suspense, expectation and disappointment; till at length his scheme was adopted by Isabella, who undertook, as queen of Castile, to defray the expenses of the expedition; and declared herself, ever after, the friend and patron of the hero who projected it.

26. Columbus, who, during all his ill success in the negotiation, never abated any thing of the honors and emoluments

which he expected to acquire in his expedition, obtained from Ferdinand and Isabella a full stipulation of every article contained in his first proposals.

27. He was constituted high admiral and viceroy of all the seas, isles and continents which he should discover, with power to receive one tenth of the profits arising from their productions and commerce. These offices and emoluments were to be hereditary in his family.

28. These articles being adjusted, the preparations for the voyage were brought forward with rapidity, but they were by no means adequate to the importance of the expedition. Three small vessels, scarcely sufficient in size to be employed in the coasting business, were appointed to traverse the vast Atlantic; and to encounter the storms and currents that might be expected in so long a voyage, through distant and unknown seas.

29. These vessels, as might be expected in the infancy of navigation, were ill-constructed, in a poor condition, and manned by seamen unaccustomed to distant voyages. But the tedious length of time which Columbus had spent in solicitation and suspense, and the prospect of being able soon to obtain the object of his wishes, induced him to overlook what he could not easily remedy, and led him to disregard those circumstances which would have intimidated any other mind.

30. He accordingly equipped his small squadron with as much expedition as possible, manned with ninety men, and victualed for one year. With these, on the third of August, 1492, amidst a vast crowd of anxious spectators, he set sail on an enterprise, which, if we consider the ill condition of his ships, the inexperience of his sailors, the length and uncertainty of his voyage, and the consequences that flowed from it, was the most daring and important that ever was undertaken.

31. He touched at some of the Portuguese settlements in the Canary isles, where, although he had but a few days run, he found his vessels needed refitting. He soon made the necessary repairs, and took his departure from the westernmost isles that had hitherto been discovered. Here he left the former track of navigation, and steered his course due west.

32. Not many days after he had been at sea, he began to experience a new scene of difficulty. The sailors now began to contemplate the dangers and uncertain issue of a voyage, the nature and length of which was left entirely to conjecture.

33. Besides the fickleness and timidity, natural to men unaccustomed to the discipline of a sea-faring life, several circumstances contributed to inspire an obstinate and mutinous disposition, which required the most consummate art as well as fortitude in the admiral to control.

34. Having been three weeks at sea, and experienced the

uniform course of the trade winds, which always blow in a western direction, they contended, that, should they continue the same course for a longer period, the same wind would never permit them to return to Spain.

35. The magnetic needle began to vary its direction. This being the first time that phenomenon was ever discovered, it was viewed by the sailors with astonishment, and considered as an indication that nature itself had changed her course, and that Providence was determined to punish their audacity, in venturing so far beyond the ordinary bounds of man.

36. They declared that the commands of their sovereign had been fully obeyed, in their proceeding so many days in the same direction, and so far surpassing the attempts of all former navigators, in quest of new discoveries. Every talent, requisite for governing, soothing and tempering the passions of men, is conspicuous in the conduct of Columbus on this occasion.

37. The dignity and affability of his manners, his surprising knowledge and experience in naval affairs, his unwearied and minute attention to the duties of his command, gave him a complete ascendency over the minds of his men, and inspired that degree of confidence which would have maintained his authority in almost any possible circumstances.

38. But here, from the nature of the undertaking, every man had leisure to feed his imagination with all the gloominess and uncertainty of the prospect. They found, every day, that the same steady gales carried them with great rapidity from their native country, and indeed from all countries of which they had any knowledge.

39. Notwithstanding all the variety of management with which Columbus addressed himself to their passions, sometimes by soothing them with the prognostics of discovering land, sometimes by flattering their ambition, and feasting their avarice with the glory and wealth they would acquire from discovering those rich countries beyond the Atlantic, and sometimes by threatening them with the displeasure of their sovereign, should timidity and disobedience defeat so great an object, their uneasiness still increased.

40. From secret whispering, it arose to open mutiny and dangerous conspiracy. At length they determined to rid themselves of the remonstrances of Columbus, by throwing him into the sea. The infection spread from ship to ship, and involved officers as well as common sailors.

41. They finally lost all sense of subordination, and addressed their commander in an insolent manner, demanding to be conducted immediately back to Spain, or they assured him they would seek their own safety by taking away his life. Columbus, whose sagacity and penetration had discovered every

symptom of the disorder, was prepared for this last stage of it, and was sufficiently apprised of the danger that awaited him. He found it vain to contend with passions he could no longer control.

42. He therefore proposed that they should obey his orders for three days longer; and should they not discover land in that time, he would then direct his course to Spain.

43. They complied with this proposal; and happily for mankind, in three days they discovered land. This was a small isle, to which Columbus gave the name of San Salvador.* Their first interview with the natives, was a scene of amusement and compassion on the one part, and of astonishment and adoration on the other.

44. The natives were entirely naked, simple, and timorous; and they viewed the Spaniards as a superior order of beings, descended from the sun, which, in that isle, and in most parts of America, was worshiped as a Deity. By this it was easy for Columbus to perceive the line of conduct proper to be observed toward that simple and inoffensive people.

45. Had his companions and successors, of the Spanish nation, possessed the wisdom and humanity of that discoverer, the benevolent mind would feel no sensations of regret, in contemplating the extensive advantages arising to mankind, from the discovery of America.

46. In this voyage, Columbus discovered the isles of Cuba and Hispaniola, now Hayti, on the latter of which he erected a small fort; and having left a garrison of thirty-eight men, under the command of an officer by the name of Arana, he set sail for Spain. Returning across the Atlantic, he was overtaken by a violent storm, which lasted several days, and increased to such a degree, as baffled all his naval skill, and threatened immediate destruction.

47. In this situation, when all were in a state of despair, and it was expected that every sea would swallow up the crazy vessel, he manifested a serenity and presence of mind, perhaps never equaled in cases of like extremity. He wrote a short account of his voyage, and of the discoveries he had made, wrapped it in an oiled cloth, inclosed it in a cake of wax, put it into an empty cask, and threw it overboard, in hopes that some accident might preserve a deposit of so much importance to the world.

48. The storm, however, abated, and he at length arrived in Spain; after having been driven, by stress of weather, into the port of Lisbon, where he had an opportunity, in an inter-

* Guanahana, one of the Bahama isles; discovered October 12th, 1492.

view with the king of Portugal, to prove the truth of his system, by arguments more convincing than those he had before advanced, in the character of a humble and unsuccessful suitor.

49. He was received every where in Spain with royal honors, his family was ennobled, and his former stipulations, respecting his offices and emoluments, were ratified in the most solemn manner by Ferdinand and Isabella; while all Europe resounded his praises, and reciprocated their joy and congratulations on the discovery of a new world.

50. The immediate consequence of this, was a second voyage, in which Columbus took charge of a squadron of seventeen ships, of considerable burthen. Volunteers of all ranks and conditions solicited to be employed in this expedition. He carried over fifteen hundred persons, together with all the necessaries for establishing a colony, and extending discoveries.

51. In this voyage, he explored most of the West India isles; but on his arrival at Hispaniola, he found the garrison he had left there, had been totally destroyed by the natives, and the fort demolished. He however proceeded in the planting of his colony; and by his prudent and humane conduct towards the natives, he effectually established the Spanish authority in that isle.

52. But while he was thus laying the foundations of their future grandeur in South America, some discontented persons, who had returned from the colony to Spain, together with his former enemies in that kingdom, conspired to accomplish his ruin.

53. They represented his conduct in such a light at court, as to create an uneasiness and distrust in the jealous mind of Ferdinand, and made it necessary for Columbus again to return to Spain, in order to counteract their machinations, and to obtain such further supplies as were necessary to his great political and benevolent purposes.

54. On his arrival at court, and stating with his usual dignity and confidence the whole history of his transactions abroad, every thing wore a favorable appearance. He was received with usual honors, and again solicited to take charge of another squadron, to carry out further supplies, to pursue his discoveries, and in every respect to use his discretion in extending the Spanish empire in the new world. In this third voyage he discovered the continent of America, at the mouth of the river Oronoke.

55. He rectified many disorders in his government of Hispaniola, which had happened in his absence; and every thing was going on in a prosperous train, when an event was announced to him, which completed his own ruin, and gave a fatal turn to the Spanish policy and conduct in America. This

was the arrival of Francis de Bovadilla, with a commission to supersede Columbus in his government, and with power to arraign him as a criminal, and to judge of his former administration.

56. It seems that by this time the enemies of Columbus, despairing to complete his overthrow by groundless insinuations of misconduct, had taken the more effectual method of exciting the jealousy of their sovereigns.

57. From the promising samples of gold, and other valuable commodities brought from America, they took occasion to represent to the king and queen, that the prodigious wealth and extent of the countries he had discovered, would soon throw such power into the hands of the viceroy, that he would trample on the royal authority, and bid defiance to the Spanish power.

58. These arguments were well calculated for the cold and suspicious temper of Ferdinand, and they must have had some effect upon the mind of Isabella. The consequence was, the appointment of Bovadilla, who had been the inveterate enemy of Columbus, to take the government from his hands. This first tyrant of the Spanish nation in America, began his administration by ordering Columbus to be put in chains on board a ship, and sending him prisoner to Spain.

59. By relaxing all discipline, he introduced disorder and licentiousness throughout the colony. He subjected the natives to a most miserable servitude, and apportioned them out in large numbers among his adherents. Under this severe treatment, perished, in a short time, many thousands of those innocent people.

60. Columbus was carried in his fetters to the Spanish court, where the king and queen either feigned or felt a sufficient regret at the conduct of Bovadilla towards this illustrious prisoner. He was not only released from his confinement, but treated with all imaginable respect.

61. But although the king endeavored to expiate the offense, by censuring and recalling Bovadilla, yet we may judge of his sincerity, from his appointing Nicholas de Ovando, another bitter enemy of Columbus, to succeed in the government, and from his ever after refusing to reinstate Columbus, or to fulfill any of the conditions on which the discoveries were undertaken.

62. After two years solicitation for this or some other employment, he at length obtained a squadron of four small vessels, to attempt new discoveries. He now set out with the ardor and enthusiasm of a young adventurer, in quest of what was always his favorite object, a passage into the South Sea, by which he might sail to India. He touched at Hispaniola, where

Ovando, the governor, refused him admittance on shore, even to take shelter during a hurricane, the prognostics of which, his experience had taught him to discern.

63. By putting into a small creek, he rode out the storm, and then bore away for the continent. Several months, in the most boisterous season of the year, he spent in exploring the coast round the gulf of Mexico, in hopes of finding the intended navigation to India. At length he was shipwrecked and driven ashore on the isle of Jamacia.

64. His cup of calamities seemed now completely full. He was cast upon an isle of savages, without provisions, without any vessel, and thirty leagues from any Spanish settlements. But the greatest providential misfortunes are capable of being embittered by the insults of our fellow-creatures.

65. A few of his hardy companions generously offered, in two Indian canoes, to attempt a voyage to Hispaniola, in hopes of obtaining a vessel for the relief of the unhappy crew. After suffering every extremity of danger and hardship, they arrived at the Spanish colony in ten days. Ovando, through personal malice and jealousy of Columbus, after having detained these messengers eight months, dispatched a vessel to Jamaica, in order to spy out the condition of Columbus and his crew, with positive instructions to the captain not to afford them any relief.

66. This order was punctually executed. The captain approached the shore, delivered a letter of empty compliments from Ovando to the admiral, received his answer, and returned. About four months afterwards, a vessel came to their relief; and Columbus, worn out with fatigues, and broken with misfortunes, returned for the last time to Spain.

67. Here a new distress awaited him, which he considered as one of the greatest he had suffered in his whole life. This was the death of queen Isabella, his last and greatest friend.

68. He did not suddenly abandon himself to despair. He called upon the gratitude and justice of the king, and, in terms of dignity, demanded the fulfillment of the former contract.

69. Notwithstanding his age and infirmities, he even solicited to be further employed in extending the career of discovery, without a prospect of any other reward, but the consciousness of doing good to mankind. But Ferdinand, cold, ungrateful, and timid, dared not to comply with a single proposal of this kind, lest he should increase his own obligations to a man whose services he thought it dangerous to reward.

70. He therefore delayed and avoided any decision on these subjects, in hopes that the declining health of Columbus would soon rid the court of the remonstrances of a man, whose extraordinary merit was, in their opinion, a sufficient occasion of destroying him.

71. In this they were not disappointed. Columbus languished a short time, and died at Valladolid, in the fifty-ninth year of his age; gladly resigning a life which had been worn out in the most essential services that perhaps were ever rendered, by any human character, to an ungrateful world.*

CHAPTER XXXIX.

DISCOVERIES AND SETTLEMENTS IN AMERICA.

Oct. 12, O. S. 1492. The first land in North America discovered by Columbus, was Guanahana, one of the Bahama isles. Cuba and Hayti, called Hispaniola, were discovered by him in the same voyage. He left a part of his men in Hayti.

1493. Columbus, in his second voyage, discovered several of the West India isles, to which he gave the names of Dominico, Maragalant, Guadaloupe, Montserrat, and Antigua.

The men which Columbus had left, having been killed, he, in this voyage, built a new town, which he called Isabella, after the name of the queen of Spain.

This town was abandoned, and that of St. Domingo, on the south side of the isle, was built. This was the first permanent settlement of Europeans, in North America.

1498. Columbus, in his third voyage, discovered and named Trinidad; and in August he discovered the continent of South America.

1495. John Cabot, under a commission from Henry VIII, king of England, discovered Newfoundland and St. Johns.

1499. John Cabot, and his sons, Lewis, Sebastian, and Sanctius, received a commission to make discoveries in America; and Sebastian discovered the continent at Labrador, in June, about six weeks before Columbus discovered the southern continent.

1499. Ojeda, a Spanish officer, accompanied by Amerigo Vespucci, a gentleman of Florence, discovered South America; and from his name, by some means, this continent obtained the name AMERICA.

1500. Two Spaniards, by the name of Pinzon, discovered the great river *Maranon*, in South America, the largest river on the globe. This river was most absurdly named *Amazon*.

* He died May 20, 1506.

4. One Verrazano was sent by the French king, to make discoveries in America. He sailed along the northern coast, and gave it the name of New France.

5. One Cartier entered the Gulf of St. Lawrence. The next year he entered the same river, and penetrated as far as Montreal.

0. Cartier, accompanied by Moberval, and about two hundred men and women, made a settlement on the bank of the river St. Croix. The territory was called by the French, Acadia; but by the English, Nova Scotia.

6. The first settlement of Canada was made by Du Mont. It was afterwards taken by some English adventurers, but restored by treaty, and continued in the possession of the French, until it was reduced under the English government by General Wolfe.

4. The first grant of land within the present United States, was made to Sir Walter Ralegh. This was called Virginia.

6. King James divided Virginia into North and South Virginia, and the latter was granted to the London Company. This grant was vacated, and another made, with different limits.

8. Sir Walter made unsuccessful attempts to settle Virginia, but the colonies were destroyed by the savages. The first permanent settlement was made on James river, and the town called Jamestown.

2. One Gosnold, an Englishman, attempted to make a settlement on Cattahunk, one of the Elizabeth isles: he took possession of an islet, in a pond; but the project was abandoned.

8. Capt. Popham, with one hundred adventurers, began a settlement on Mohegan, an isle, near the mouth of the Kennebec. But a severe winter, and the death of Popham, broke up the settlement.

3, The Dutch built a fort at Albany, and afterwards on
r the isle of Manhadoes, or Manhattan, now New York.

4. The settlement was called New Amsterdam, and the country New Netherlands.

4. Capt. John Smith visited North America, sailed along the coast, from the Kennebec to Cape Cod; returned to England, made a chart of the coast, and gave the country the name of *New England*.

0. The first settlement in Massachusetts was made by a company of puritans, who fled from persecution in England, to Holland, and afterwards came to America.

They planted the colony of Plymouth, which was afterwards incorporated with Massachusetts.

1628. Salem, in Massachusetts, was settled under a grant
1630. of the Plymouth company, in England; and in the following years were settled Charlestown and Boston.

1633. The first building erected in Connecticut, was a tra-
1635. ding-house, within the limits of Windsor. Soon after,
1636. a few planters settled in Wethersfield; and Hartford was settled by Mr. Hooker's congregation, which migrated from Cambridge, in Massachusetts.

1639. New Haven was settled by a number of persons, under the conduct of their venerable minister, Mr. Davenport. Saybrook was settled by Mr. Fenwick, about the same time.

1635. Providence was planted by Roger Williams, who
1639. left Massachusetts and Plymouth, in consequence of the unpopularity of his doctrines. A party from Boston, under John Clarke, settled Newport.

1632. Maryland was settled by Cecelius Calvert, Lord Baltimore, and a company of Catholics from Ireland.

The first settlers of the land now called Delaware, were Swedes and Dutch. Some persons from New Haven attempted to establish themselves there, but they either died or were driven away, and the attempt failed.

1664. New Jersey was settled under a grant of the Duke of York, dated as in the margin, but the particular time of the first settlement is not known.

1670. South Carolina was settled by Capt. Sayle, with a company of people, first at Port Royal, and afterwards on the bank of Ashley river, where now is Charleston.

1681. Pennsylvania was settled by William Penn, under a grant from Charles the second. He was a quaker, and this circumstance brought many of his friends to join the colony. Their descendants form a respectable society.

North Carolina was planted by people from Virginia; But their first settlement is not ascertained.

1732. Georgia was settled by a number of benevolent adventurers, under General Oglethorpe. The first settlement was on the bank of the Savannah, and the town bears the name of the river.

CHAPTER XL.

DESCRIPTION OF A MARRIAGE-FEAST AT GEORGIA, IN ASIA, FROM CHARDIN'S TRAVELS.

1. The nuptial feast was celebrated upon a terrace of the palace, surrounded with estrades, which are beds of state, about six feet in depth, and elevated about two feet above the floor. The terrace was covered with a large pavilion, fixed upon five pillars, twenty feet high. The lining was of cloth of gold and silver, velvet and painted cloth, so neatly and artificially intermixed, that by the light of the tapers, it appeared like a wainscot of flowers and moresco work.

2. In the midst of this room of state, stood a jet, or fountain of water. The floor was covered with handsome carpets, and forty branches of lights illuminated the room. The four branches which hung nearest the prince, were of gold; the rest were of silver. Each branch supported a bowl of pure tallow, which supplied two matches, which gave a great light.

3. The guests were seated on the estrades. The prince in the center had an estrade somewhat higher than the others, and covered with a canopy. His sons and brothers were on his right hand; the bishops on his left, and the bridegroom was seated between them. The music stood at the lower end.

4. Soon after the guests were seated, the bridegroom was introduced by the patriarch, and was saluted first by the prince's relations, and afterwards by other guests, who successively paid him their compliments. Then some presents were made, consisting of gold, silver, and small cups.

5. After this ceremony, the guests took their seats and were served with supper. Before each one was spread a table-cloth, as large as the estrades; then bread was served of three kinds: one as thin as a wafer; another of the thickness of the finger; and the third was sweetened with sugar.

6. The meat was served in large covered silver dishes, each weighing, with the coyer, four or five hundred ounces. These dishes were set upon a table at the entrance of the room; then certain attendants placed them before the carvers, who sent pieces of the meat to each guest in plates, beginning first with the princes.

7. The feast consisted of three courses, each containing sixty of the large dishes. The first course consisted of boiled rice, and meat of three different colors. The yellow, was boiled with sugar, cinnamon and saffron,—the red, with the juice of pomegranates,—but the white, or natural color, was the best.

8. The second course consisted of meats baked, stewed and fricasseed; with a variety of ragouts. The third course con-

sisted of roasted meats. To all which were added, fish, eggs and sallads, for the ecclesiastics. The feast was conducted without the least noise, and with perfect order; every attendant performing his duty without uttering a word.

9. The cupboard contained a hundred and twenty drinking-vessels, consisting of bowls, cups, horns, flagons and jugs. Some were of polished gold, others of enameled gold, others of silver, or set with precious stones. The horns were those of the rhinoceros or of deer, elegantly formed and embellished. After the third course, eight bowls were filled, and presented to the four persons nearest to the prince, four on each side. They rose when they drank,—those on the right hand first drank a health, being pledged by those on the left,—then the others on the left,—then the same eight bowls were filled for the next eight guests, and in their order the whole company was served.

CHAPTER XLI.

AN ACCOUNT OF A FAMOUS GROTTO IN THE ISLE OF ANTIPAROS, IN THE ÆGEAN SEA.—BY AN ITALIAN TRAVELER.

1. Having been informed, that in the isle of Antiparos, about two miles from Paros, a gigantic statue is to be seen at the mouth of a cavern, it was resolved that we should pay it a visit. In pursuance of this resolve, we landed on the isle, and after walking about four miles, over beautiful plains and sloping woodlands, we came to a little hill, on the side of which yawned a most horrid cavern, which, with its gloom, first struck us with terror, and almost repressed curiosity.

2. Recovering from the first surprise, however, we entered boldly, and had not proceeded above twenty paces, when the supposed statue of the giant presented itself to our view. We quickly perceived, that what the ignorant natives had been terrified at as a giant, was nothing more than a sparry concretion, formed by the water dropping from the roof of the cave, and by degrees hardening into a figure, that their fears had formed into a monster.

3. Incited by this extraordinary appearance, we were induced to proceed still further, in quest of new adventures in this subterraneous cavity. As we proceeded, new wonders offered themselves; the spars formed into trees and shrubs, presented a kind of grove of petrifaction; some white, some green, and all receding in due perspective. These struck us with the more amazement, as we knew them to be mere productions of nature, who had, in her playful moments, dressed the solitary scene, as if for her own amusement.

4. But we had as yet seen a few only of the wonders of the place; being introduced only into the portico of this amazing temple. In one corner of this half-illuminated recess, there appeared an opening of about three feet wide, which seemed to lead to a place totally dark, and one of the natives assured us it contained nothing more than a reservoir of water. Upon this we made an experiment, by throwing down some stones, which, rumbling down the sides of the descent for some time, the sound seemed at last quashed in a bed of water. In order, however, to be more certain, we sent in a Levantine mariner, who, by the promise of a good reward, with a flambeau in his hand, ventured into this narrow aperture.

5. In about fifteen minutes, he returned, bringing some beautiful pieces of white spar, which art could neither imitate nor equal. Upon being informed by him that the place was full of these beautiful incrustations, I ventured to accompany the mariner into the opening, about fifty paces, anxiously and cautiously descending by a steep and dangerous way.

6. Finding however that we came to a precipice, which led into a spacious amphitheater, if I may so call it, still deeper than any other part, we returned, and being furnished with a ladder, flambeaux, and other things to expedite our descent, our whole company, man by man, ventured into the same opening, and descending one after another, we at last saw ourselves all together in the most magnificent part of the cavern.

7. Our candles being now all lighted, and the whole place completely illuminated, never could the eye be presented with a more splendid scene. The roof was all hung with glittering icicles, transparent as glass, yet solid as marble. The eye could scarce reach the lofty and noble ceiling; the sides were regularly formed with spars; and the whole represented a magnificent theater illuminated with an immense profusion of lights.

8. The floor consisted of solid marble; and in several places, magnificent columns, thrones, altars and other objects appeared, as if nature had intended to mock the curiosities of art. Our voices, upon speaking or singing, were redoubled to a thundering loudness; and upon the firing of a gun, the noise and reverberations were almost deafening.

9. In the midst of this grand and picturesque scenery, rose a concretion of about fifteen feet high, which in some measure resembled an altar; from which taking a hint, we caused mass to be celebrated. The beautiful columns that shot up round the altar, appeared like candlesticks; and many other natural objects represented the customary ornaments of this sacrament.

10. Below this spacious grotto, there seemed another cavern, down which I ventured with my guide, and descended by means of a rope, about fifty paces. Here I found a small spot of level

earth, consisting of soft clay, yielding to pressure, and in which I thrust a stick to about the depth of six feet. In this, however, as in the apartment above, were formed numbers of the most elegant crystals, one of which resembled a table.

11. Upon our leaving this cavern, we discovered an inscription in Greek, upon a rock at the mouth, but so far obliterated by time, as not to be legible. It seemed to import that one Antipater, in the time of Alexander, had visited this place; but whether he had penetrated into the depth of the cavern, we could not collect from the inscription.

CHAPTER XLII.

EXTRAORDINARY BELLS IN RUSSIA.

1. The Russians have a great fondness for bells of an enormous size, and distinguish the sanctity of different days, by the different peals, or manner of ringing them. These bells are hung in belfrys detached from the churches; and do not swing like our bells, but are fixed immovably to beams, and rung by a rope tied to the clapper, and pulled sideways.

2. One of these bells, in the tower of St. John's church, weighs one hundred and twenty-seven thousand pounds, or more than sixty-three tons. It is deemed a meritorious act of religion, to present a church with a bell, and the piety of the donor is estimated by the size of the present.

3. The emperor Boris gave to the cathedral of Moscow, a bell weighing two hundred and eighty-eight thousand pounds, or a hundred and forty-four tons. The empress Ann, determining not to be surpassed in this kind of piety, procured a bell to be cast, which weighed four hundred and thirty-two thousand pounds, or two hundred and sixteen tons.

4. This bell was nineteen feet long, and its circumference at the large end, twenty-one yards and eleven inches. Its greatest thickness was twenty-three inches. The beam supporting this enormous bell, being burnt by accident, it fell, and a fragment was broken out, which left an aperture sufficiently large to admit two men abreast, without stooping.

CHAPTER XLIII.

THE VILLA OF PRINCE ZARTORISKI, IN POLAND,—FROM COXE'S TRAVELS.

1. The villa of prince Zartoriski is about three miles from Warsaw, in the midst of a forest. The situation is almost a level, with here and there a gentle slope, which affords an agreeable variety. A river runs through the grounds, which

are laid out in the English manner, with a beautiful intermixture of lawn and wood. Walks are cut through the wood, and carried along the side of the water.

2. The house, which stands upon a gentle rise, has the appearance of a cottage, constructed like those of the peasants, with trunks of trees piled upon each other, and thatched with straw. Besides the principal building, occupied by the prince and princess, there are separate cottages for the children and attendants, each of which has its inclosures and small garden. The whole group appears like a village of scattered huts.

3. Other buildings, such as summer-houses, pavilions, and rustic sheds, are dispersed over the grounds, and the stables are constructed in the form of a half-demolished amphitheater. Several romantic bridges, rudely composed of the trunks and bent branches of trees, contribute to diversify the rustic scenery.

4. Upon our arrival, we repaired to the principal cottage, where the princess was ready to receive us. We expected to find the inside furnished in the simple style of a peasant's hovel; but were surprised to see every species of elegant magnificence which riches and taste could collect.

5. All the apartments are decorated in the most costly manner; but the splendor of the bath-room was peculiarly striking. The sides are covered from top to bottom, with small square pieces of the finest Dresden china, each ornamented with an elegant sprig, and the border and ceiling are painted with beautiful festoons.

6. After we had surveyed all the apartments, we proceeded to an inclosure near the house, surrounded with large blocks of granite, heaped one upon another, and fallen trees, placed in the most natural and picturesque shapes. From thence we repaired to the several cottages occupied by the children, each of which is fitted up in a different style, but all with equal elegance,—the whole exhibiting a striking contrast of simplicity and magnificence.

7. We next walked round the gardens, which are handsomely laid out. We then repaired to a Turkish tent, of rich and curious workmanship, pitched in a beautiful retired field, near the stables. This tent belonged to the grand vizier, and was taken in the late war between the Russians and Turks. Under it was a settee, and a carpet spread upon the ground.

8. Here we staid conversing until the dusk of the evening, when the princess led us through the house to a small spot of rising ground, where we were suddenly struck with a most splendid illumination. A rustic bridge, consisting of a single arch over a broad piece of water, was studded with several thousand lamps of different colors.

9. The reflection of this illuminated bridge upon the water, was so strong as to deceive the eye, and gave to the whole the appearance of a brilliant circle suspended in the air. The effect was splendid beyond description, and greatly hightened by the gloom of the forest in the back-ground. While we were admiring this delightful scene, a band of music struck up at a little distance, and amused us with an excellent concert.

10. We were led from this enchanting spot, across the illuminated bridge to a thatched pavilion, open at the sides, and supported by pillars, ornamented with garlands, and twisted festoons of flowers. We found within, a cold collation, and sat down to a table covered with all sorts of delicacies, with the most costly wines, and every species of fruit which nature and art could furnish.

11. The evening was pleasant, the scenery delightful, the fare delicious, and the company in fine spirits; for who could be otherwise, when every circumstance which the taste and ingenuity of our fair hostess could invent, conspired to highten the entertainment?

12. The collation being ended, we rose from table, which I concluded to be the close of the entertainment, but was agreeably disappointed; the gardens were suddenly illuminated; we ranged about, as fancy dictated, and were gratified with the sound of wind-instruments, played by persons dispersed in different parts of the garden.

13. Repassing the bridge, we returned to the cottage, when the two eldest daughters of the princess, in Grecian dresses of a most elegant simplicity, performed a Polish and a Cossack dance; the former serious and graceful, the latter comic and lively. The eldest son, then eight years of age, danced a hornpipe with wonderful agility, and afterwards, a dance in the manner of the Polish peasants, with much humor.

14. It was now past two in the morning: we seemed as if we could stay for ever; but as there must be an end of all sublunary joys, we took our leave, expressing our gratitude in language unequal to our feelings. I am satisfied, that it seldom falls to the lot of any person, twice in his life, to partake of such a pleasing entertainment.

CHAPTER XLIV.

SOURCE OF THE DANUBE.

1. The Danube, one of the largest rivers in Europe, has its source in the court-yard of a palace, belonging to the prince of Furstenberg, in Swabia. It proceeds from some small springs bubbling from the ground, and forming a basin of clear water, *about* thirty feet square, from which issues a little brook, which

is the Danube. Continually augmented by additional streams from the mountains of Switzerland, it swells to a mighty river, on which ships of war may sail, and fleets engage in battle. It pours its waters into the Euxine sea.

FALL OF THE RHINE.

2. The Rhine has its source among the Alps, in the country of the Grisons. At Lauffen is a cataract, where the water tumbles over a rock, and falls perpendicularly about sixty feet. A scaffolding is erected within the very spray of the fall, where the traveler may view this interesting scene. A sea of foam, rushing down the precipice,—a cloud of spray, rising and spreading to a distance,—the roar of the tumbling waters, and the magnificence of the scenery, surpass the powers of description.

3. On one side of the river, is the castle of Lauffen, upon the edge of the precipice, and projecting over the river; near it is a church and some cottages; a cluster of rustic dwellings near the fall; in the back-ground, rocks clothed with vines, or tufted with hanging wood; a beautiful hamlet upon the summit, skirted with trees; the body of water, which seems to rush from the bottom of the rocks; two crags, lifting their heads from the midst of the cataract, their tops sprinkled with shrubs, and resting secure on their base, mocking the force of the raging current. Such are the objects which add beauty and grandeur to this stupendous scene.

LAKE OF CONSTANCE.

4. The lake called Constance, is one of the boundaries between Germany and Switzerland; fifteen leagues in length, and six in breadth. It is of an oval form, its waters of a greenish hue, and its borders consist of gently rising hills. It is deeper in summer than in winter, being swelled by streams from the melting snow of the Alps. It abounds with fish, and especially with a large species of trout, larger than a salmon, of a deep blue color on the back and sides, and beneath, of a silvery white. In spring and summer, the flesh is of a fine red color, and very delicate food.

5. Near this lake is the town of Constance, in which is still seen the room in which sat the council which condemned to the stake John Huss, the reformer. Here is also the dungeon in which he was imprisoned, and the stone to which he was chained. But reason has triumphed over bigotry, and this place is now the seat of freedom and liberality.

BRIDGE AT SHAFFHAUSEN.

6. The Rhine at Shaffhausen is rapid, and had destroyed several stone bridges of the firmest construction. A carpenter of Appenzel offered to throw a bridge of a single arch over the river, which is near four hundred feet wide. The magistrates, however, would not permit the attempt, but required that it should consist of two arches, with a pier in the middle. The architect obeyed, but constructed the bridge in such a manner as to render it uncertain whether the pier aids in supporting the bridge. His descendants say that it does not; but more probably it does.

7. This is a hanging-bridge of two arches; one of a hundred and ninety feet chord, the other of a hundred and seventy-two feet. The road is not over the arches, but on a horizontal line, suspended from the timbers above. The bridge trembles under the feet of the traveler, but has stood a great number of years, and sustains the heaviest loads.

MODEL OF SWITZERLAND.

8. General Psiffer, a native of Lucern, has formed a model of the most mountainous parts of Switzerland, representing in miniature all the mountains, hills, valleys, lakes, rivers, roads, cottages, and the like. The composition is a mixture of clay, lime, charcoal, a little pitch, and a thin coat of wax. It is painted so as to represent every object as it exists in nature. Even the different sorts of trees are distinguished, as well as the stratums of rocks, which have been shaped on the spot, and composed of granite, gravel, calcarious stone, or such other substances as compose the real mountains.

9. This model contains one hundred and forty-two compartments, of different forms and sizes, all numbered; and they may be taken apart and put together with as much ease as a dissected map, used by children in learning geography. It comprehends a space of about fifty-five miles by thirty-three. The dimensions of the model are twenty feet by twelve; each foot of the model representing about two miles and a quarter of territory. An inch of elevation in the model, represents about nine hundred feet of elevation in a mountain, and the highest point of the model is about ten inches, representing mountains of nine thousand feet high, above the level of the lake of Lucern, which is the central object.

10. The General began this curious work at the age of fifty, and was employed most of his time till seventy, in completing it. To make it perfect, he visited every place which he meant to represent, obtaining an accurate knowledge of every object,

and laying down every part in exact proportion. Being suspected as a spy, he was obliged, in some of the cantons, to work by moonlight, to avoid the notice of the peasantry. When obliged to ascend mountains where no provision could be procured, he used to drive a few goats along, and subsist on their milk. In this manner, with immense industry, patience, and skill, he finally brought his model to be an exact representation of nature.

SINGULAR STATE OF PROPERTY.

11. On a promontory, extending from the western shore of the lake Zug, the property of the soil belongs to the canton of Lucern, the timber to Zug, and the leaves of the trees to Shwitz.

HAPPY CONDITION OF SOCIETY.

12. On the road that runs along the valley of Muotta, in Shwitz, there are several ranges of shops filled with goods, the prices of which are marked. The owners do not attend these shops, but leave them open; and when any person wants an article, he takes it, and leaves the price on the counter. In the evening, the owner visits his shop and takes his money. Such an instance of moral rectitude in a society, and of confidence between men, is probably without a parallel in the history of nations.

CHAPTER XLV.

ACCOUNT OF A SALT MINE IN POLAND,—FROM COXE'S TRAVELS.

1. In Welitska, a village about eight miles from Cracow, in Poland, is a celebrated mine, sunk in a solid bed of salt. It is at the northern extremity of a spur of the Carpathian mountains.

2. "Having fastened hammocs to a large rope, which is used to draw up salt, we seated ourselves in a convenient manner, and were let down gently, without any apprehension of danger, about one hundred and sixty yards below the first layer of salt.

3. Quitting our hammocs, we passed along a gradual descent, in some parts of which were broad passages or galleries, capable of admitting several carriages abreast; in other parts, we descended by steps cut in the solid salt, which had the grandeur and commodiousness of the stair-case of a palace.

4. Each of us carried a light, and several guides preceded us with lamps, whose light, shining upon the glittering sides of the mine, was extremely beautiful, but did not cast that luminous splendor, which some writers have compared to the luster of precious stones.

5. The salt dug from this mine is of an iron-gray color; when pounded, it is of a dirty ash color, like what we call brown salt. Its quality improves in proportion to the depth of the mine. Towards the sides and surface, it is mixed with earthy or stony particles; lower down it is said to be perfectly pure; but probably is not so, for it has less strength than common sea-salt.

6. Being almost as hard as stone, this salt is hewed with pick-axes and hatchets into large blocks, many of which weigh six or seven hundred pounds. These are raised by a windlas; but smaller pieces are carried up by horses, along a winding gallery, which reaches to the surface of the earth.

7. Besides gray salt, the miners sometimes find small cubes of white salt, as transparent as crystal, but not in any considerable quantity. They sometimes also dig up pieces of coal and petrified wood, inclosed in this mass of salt.

8. The mine already extends to the depth of seven hundred and fifty feet. It is more than eleven hundred feet in breadth, and nearly a mile in length. This body of fossil salt is supposed to branch out in various directions, but its extent is not ascertainable.

9. The greatest curiosity in the mine, is several chapels formed in the bosom of this immense body of salt. One of these is thirty feet long and twenty-five broad; the altar, the crucifix, the ornaments of the church, and the statues of several saints, are carved out of solid salt, and here mass is said on certain days in the year.

10. Many of the excavations, or chambers, are of an immense size: some are supported by timber; others by vast pillars of salt, left standing for this purpose; and some are left unsupported. One of these I judged to be eighty feet high; and it was so long, as to appear, in the subterraneous gloom, without limits.

11. The vast size of these chambers, with the spacious passages, or galleries, together with the chapels, and a few sheds for horses, which are foddered below, probably gave rise to the accounts of some travelers, that this mine contains villages inhabited by colonies of miners, who never see the light. But there is no truth in these accounts. The miners remain below not more than eight hours, and are then relieved by others.

12. This mine is as dry as an apartment above the earth. We observed only one small spring of water running through

the salt. There is certain evidence that this mine has been worked more than six hundred years, and how much longer is not known.

13. Formerly, the kings of Poland derived from it an annual revenue of more than three millions of florins. But when Poland was dismembered, this mine fell to the emperor, whose commissioners, by raising the price, lost a great part of the market for salt, which could be imported by the Vistula, and sold at a lower price.

14. Such a mass of rock-salt is a stupendous phenomenon in the structure of this globe. But similar masses of solid salt are found in every quarter of the earth, either in beds beneath the surface, or in mountains. A mountain of this kind, in Spain, is five hundred feet high, and several leagues in circuit. The like are found in Asia and Africa.

15. Similar masses of salt are found in America, impregnating numerous springs of water, as at Onondaga, and in Kentucky and Louisiana. And as these beds of salt are usually at a great distance from the sea, they evince the wisdom of the Creator, who seems to have intended these inexhaustible magazines of a necessary article, to accommodate those inhabitants of the globe, who cannot be supplied with it by means of navigation.

CHAPTER XLVI.

MARKET FOR MOVABLE HOUSES IN RUSSIA.

1. Among the curiosities of Moscow, is the market for the sale of houses. This is held in a large open space, in one of the suburbs, and exhibits a great variety of *ready-made houses*, thickly strewed upon the ground.

2. The purchaser who wants a dwelling, repairs to this spot, mentions the number of rooms which he requires, examines the different timbers, which are numbered, and bargains for the frame which suits him. The house is sometimes paid for on the spot, and taken away by the purchaser; and sometimes the vender contracts to transport and erect the frame on the spot where it is designed to stand.

3. It may appear incredible, that a dwelling-house may be thus bought, removed, raised, and inhabited, within the space of a week; but we shall conceive it practicable, by considering that these ready-made houses are, in general, merely trunks of trees, mortised and tenoned together at the extremities, so that they are easily taken apart and transported from place to place.

4. This summary mode of building is not peculiar to the meaner hovels; but wooden edifices of large dimensions, and

handsome appearance, are occasionally formed in Russia with incredible expedition. An addition to a palace for the empress, containing a magnificent suit of apartments, was begun and finished in six weeks. At her majesty's departure, the materials were taken apart, and re-constructed into a sort of imperial villa, near Moscow.

DESCRIPTION OF THE GLACIERS, IN SWITZERLAND.

5. The Alps, which are the highest mountains in Europe, rise to twelve and fifteen thousand feet above the level of the ocean. The highest peaks are therefore in the regions of perpetual frost, where the rays of the sun never dissolve the ice and snow, even in the midst of summer. The more elevated summits are forever clothed with a body of snow, or a mixture of snow, hail and ice.

6. On the vast tops of less elevated mountains, are extensive valleys or hollows which are filled with compact snow and ice, which are called glaciers, or fields of ice. Some of these rest on the declivities, being formed by masses of snow, precipitated from the steeper cliffs above, and sliding down, till their progress is interrupted by rocks. In some instances, these snow-slips are precipitated so suddenly as to overwhelm the cottages below, and bury men and cattle in promiscuous ruin.

7. In other cases, these fields of ice rest on valleys, or on level earth, forming vast plains of solid ice, from one hundred to five hundred feet in depth, and many miles in length and breadth. Over these the traveler may pass in safety. But on the declivities, the ice is thrown into steep precipices, or parted by fissures, which form chasms of a hideous depth, rendering a passage difficult and extremely dangerous. The unwary traveler, who slides into one of these, is lost beyond recovery.

8. The borders of the glacier of Montanvert, are mostly skirted with trees; towards its base, a vast arch of ice rises to near a hundred feet; under which rushes the river Arveron with considerable force. From the appearance of the firs near this glacier, it is evident that this body of ice sometimes increases, pushing forward, and prostrating the trees; then is diminished in a course of time, and young trees spring up on the ground from which it has retired.

9. The ice and snow which are in the lower regions of the mountains, are subject to be dissolved by the heat of summer, and in some cases are seen fields of corn growing within a few yards of a glacier. These masses of ice, all resting on earth which is of its natural temperature, and warmer than frost, are perpetually, though slowly, dissolving, and thus furnish perennial springs and streams. On the Alps, spring four of the largest

rivers in Europe,—the Rhine, the Rhone, the Danube, and the Po; which roll their waters to the Atlantic, the Mediterranean, and the Euxine.

STUPENDOUS BRIDGE OF OSIERS IN PERU.—FROM GARCILLASSO.

10. When the Spaniards first landed in Peru, they found the people considerably advanced in the arts of civilized life. Yet the use of iron was not known, but instead of it, the natives used tools made of copper; and instead of nails, cords were used to bind timbers together. In this state of their knowledge, the celebrated Inca, or prince, who introduced many improvements and much order among the Peruvians, invented and executed a bridge of osiers over the river Apurimac, which is two hundred paces, or about six hundred feet wide.

11. In constructing this bridge, a twist of three pliant twigs of osier was first formed, to which was added a twist of nine twigs, and three of these were twisted into one rope of a length sufficient to stretch across the river. By means of a float, or by swimming, some persons crossed the river, carrying a line, to which was fastened the great rope, and by which they hauled the end of it to the other side of the river, where it was made fast to a rock.

12. To secure the ends of this immense band, it was fastened at one end to a huge rock in its natural state. At the other end, the Peruvians were under the necessity of hewing a column out of a solid rock. This rock was perforated, and the rope let into the holes, and made fast to beams on the other side. The better to secure these abutments, a thick wall of stone was raised against them.

13. Three of these osier ropes formed the foundation of the bridge, and two others were used, one on each side, as a railing or wall. The floor of this bridge, which was six feet wide, was formed of boards, laid across the principal ropes, with battens or cleats to prevent horses from slipping. This bridge, of astonishing art and workmanship, was so useful, as be kept in repair by a tax on the neighboring provinces, and continued for a long period of time, until after the conquest of Peru by the Spaniards.

CHAPTER XLVI.

STORY OF SERRANO, WHO WAS CAST ON A DESERT ISLAND.—FROM GARCILLASSO.

1. In the voyage of a Spanish fleet to America, a ship foundered in the gulf of Mexico, and one of the men, named Serra-

no, saved his life by swimming to an isle, which still bears his name. This isle is a barren sand, without water, wood, plants or stones. On this dismal spot he was compelled to find subsistence, or submit to perish by hunger.

2. Serrano's ingenuity soon found the means of sustaining life. On the shore he found cockles, shrimps, and other sea-animals, which he at first ate raw, for he had no fire. He then caught turtles by turning them on their backs; and cutting their flesh into slices, he dried it in the heat of the sun; using the blood for drink, until he could procure fresh water, which he did by saving the falling rain, in the shells of sea-animals.

3. His next object was to obtain fire; and this was a business of immense difficulty, for want of iron or flint. There was not a stone on the isle; but by diving in various places, he at length found two large pebbles, which he brought to an edge by rubbing. He then scraped some threads of his shirt into lint, and with the stones he struck fire, which he enkindled with dry sea-weed, and some fragments of ships which had been driven ashore. The fire he preserved by carefully sheltering it from the rain. But still he was without a shed for himself; and, exposed to the scorching rays of the sun, he was often obliged to seek relief by plunging in the water.

4. In this wretched state he lived three years, in which time he felt the anguish of seeing several ships pass the isle, without being able to let them know his distress. At length another man was shipwrecked near the isle, and saved his life by swimming to land in the night. What was the astonishment of these men at meeting! Serranno was covered with hair, like a beast; his figure was frightful, and he was frightened himself at the sight of a human being. But the use of speech dispelled their fears, brought them together, and they embraced each other, with sighs and lamentations.

5. In this hopeless condition, these partners in common misery, formed an agreement to divide the labor of procuring subsistence; each taking his turn, or a certain part of the service. Yet who will believe the fact? These hopeless wretches, who had every possible need of mutual aid and comfort, and stood as it were upon the brink of the grave, could not live together in peace and amity! O man, how frail thy nature! how feeble the powers of thy mind! how little canst thou rely on the strength of reason, or the goodness of thy principles!

6. Yes, it is too true; two men, solitary and forlorn, soon found little jealousies disturbing their harmony, and they were upon the point of fighting! Let this fact teach us how *little* of our peace and security depends on *reason*, and how *much* on *religion* and *government!* Mutual hatred and resentment parted these forlorn wretches, and for a time they separated. At

h their wants impelled them to a reconciliation; and, taught ecessity to value the advantages of society, they lived her in friendship.

Four long years were these outcasts doomed to pick up a y living on this barren spot, when a ship discovered them smoke, and came to their relief. The last who was ship- ked died on his voyage to Spain; but Serrano lived to i his native country. Covered as he was with hair, he ed to be shaved, till he had traveled to Germany, where mperor resided, and had exhibited himself to his prince in vage dress. Here he recounted his adventures to the ror, and received from him a liberal pension. He then ed himself to be shaved; but returning to America, to his pension, he soon died at Panama.

CHAPTER XLVII.

BULL-FIGHTS IN SPAIN,—BARBAROUS!

Among the remains of barbarism in Europe, is the prac- f fighting bulls for public amusement. On certain days, t of theater is erected in the open air, with seats and for the accommodation of a great multitude of specta- arranged round a spacious plain, where the combat is to hibited. The bulls intended for the combat, are selected ed for the purpose, as horses are for the races in this ry.

When the time of exhibition has arrived, the champions re to engage the bulls, first appear, and walk in a kind of ssion round the square; then two officers on horseback, d in wigs and black robes, gravely advance to the presi- of the combat, to ask for an order to begin, and the signal ediately given.

A bull is suddenly turned out of an inclosure, and re- l with loud acclamations by the populace. At first he is ted by the horsemen, dressed in the ancient Spanish man- nd armed with lances. With these they wound and pro- him,—he sometimes attempts to escape,—the horsemen e and goad him, till, grown furious, he turns and fiercely their attacks.

When the bull flies or falls without much opposition, he is , like a bad player on a stage: when he boldly returns to large, and threatens the horse or his rider with instant , the spectators redouble their shouts. The utmost joy is ssed when the enraged animal gores a horse, and compels er to seek safety by flight.

Sometimes great dogs are let loose upon the bull: these

dogs seize him by the neck and ears; the angry bull makes at them with fury, and with his horns throws his enemies yelping in the air; they fall stunned and lacerated, but quickly return to the charge, and often lay the huge bull bellowing on the ground. If he perishes ignobly, he is hissed as a coward. If he sustains the combat with courage, when he falls, he falls *covered with glory*, and the air resounds with his praises.

6. When the bull has the good fortune to gore a horse, and dismount the rider, he will often pursue him, and impelled by rage, will leap over the fence among the spectators. Then terrible is the alarm; and to avoid his fury, crowds rush on crowds, and pressing to places of safety, trample great numbers under their feet.

7. If the champion does not succeed in killing his antagonist, the poor animal, after being tormented to the satisfaction of the spectators, is slain by a person appointed for the purpose. Cruel as this diversion is, it is one of the most popular entertainments in Spain. The days are appointed, and the names of the combatants are announced previously in the public prints, in the manner the English advertise the horses which are to run for a purse or plate. On each day, six bulls sacrificed constitute the entertainment of the morning, and twelve that of the afternoon.

THE MANNER OF FEEDING SHEEP IN SPAIN.

1. Spain has been always celebrated for the temperature of its climate, and for rearing some of the best animals of particular species. Among these are its sheep, whose wool is of the finest kind, and forms a considerable part of the materials of the best French and English broadcloths.

2. But the manner of subsisting the sheep, is a still greater singularity. The sheep are owned by a few great proprietors, and a great company, called the Mesta, composed of the grandees, who have particular privileges. Some of the sheep are kept in stationary flocks; but some millions of them are driven every autumn from the mountainous regions of Old Castile, to winter on the more temperate plains of Andalusia and Estramadura.

3. The number of sheep there driven, is from three to five millions; and it is remarkable, that the owners have the right of pasturage for these sheep, on every common upon the road, to the distance of ninety varas, or about two hundred and forty feet from the highway. Spain feeds from twelve to fifteen millions of sheep, including traveling and stationary flocks, each of which produces about five pounds of wool on an average. But a considerable part of this wool, instead of giving employment to her own people, is exported to France and England.

CHAPTER XLVIII.

REMARKABLE INSTANCE OF FASTING.—FROM THE PHILOSOPHICAL TRANSACTIONS.

1. In Scotland, about forty years ago, lived a woman in Rossshire, who subsisted many years almost wholly without food. When fifteen years of age, she had an epileptic fit,—and after an interval of four years of health, a second fit, of long duration, which occasioned a fever, that lasted for several weeks, and deprived her of the use of her eye-lids.

2. She continued in tolerable health for some years, and then had another fit, which was succeeded by a fever. Before her recovery, she stole out of the house, and bound some sheaves of corn in a field, which occasioned an indisposition, that confined her to the bed for five years. During this time she seldom spoke, and took scarcely food enough to sustain an infant, and this not without compulsion.

3. At last she refused every kind of food or drink,—her jaw was locked, so that her father could only open her mouth a little, to inject a little water or gruel, and this she appeared not to swallow. At one time they gave her a little water from a medicinal spring, which seemed to revive her, and she spoke intelligibly, calling for more water, which was given her.

4. She spoke no more intelligibly for a year, and continued without drink or food,—when making some signs, her sister forced her teeth apart, and she drank a pint of water. She then spoke, and on being asked why she did not make signs for what she wanted, she replied, "Why should I, when I have no desire?" It was now supposed she had regained the use of speech, but she soon became silent again.

5. She now continued speechless, and without food or drink, for four years: attempts were made to force some liquid into her mouth; but it ran out again, and nothing like swallowing could be perceived. Notwithstanding this loss of food, she was not greatly emaciated; she slept much, and in sleep was quiet; but when awake, made a constant whimpering, like an infant, and appeared to have her senses.

6. At length she began to recover, and took a little food and drink; when her parents, returning one day from their labors in the field, were surprised to find her sitting on her hams, at her mother's wheel, spinning. In this condition she took a little food, in this manner,—she broke a piece of oatmeal cake in her hand, in small crumbs, as persons would to feed chickens, and put these crumbs into an opening made by the loss of two teeth, which had been forced out, in attempting to open her mouth.

7. After her effort to spin, she became pale and emaciated in her whole body, and her physician advised to keep her confined. In this state she continued for some years, taking a little food every day, but not without extreme reluctance, and even cries. But to the astonishment of all who knew her, she slowly recovered.

CHAPTER XLIX.

ANNUAL FLOOD IN THE NILE.

1. In Egypt there is no rain in summer, and the fertility of its lands depends on the floods in the celebrated Nile. This great river, which is nearly half a mile in width, has its sources in the mountains of Abyssinia, called mountains of the Moon. The rise of its waters is owing to the abundant rains, which fall annually in spring within the tropics.

2. The Nile begins to rise in Egypt about the middle of June, or a few days later; the plague, if ever so general and destructive, then ceases suddenly, and joy and health are diffused through Egypt. The water rises till September, then gradually subsides; and in October and November the ground is fit for sowing. The whole rise of water is from fourteen to eighteen cubits.

3. As the overflowing of this river is essential to the crops in Egypt, and as the river must rise to about sixteen cubits, to overflow the cultivated grounds, it is a law of Egypt, that no tax or tribute for the Grand Seignior can be laid upon the people, unless the water rises to that hight. If the flood falls much short of that altitude, a famine follows. If the water rises to eighteen cubits, a scarcity is the consequence, as the ground is not dry in season for sowing. But this seldom happens.

4. The great importance of the annual flood in the Nile, has rendered it necessary to ascertain precisely the rise of the water. Accordingly, on an isle opposite to Cairo, a basin has been constructed, communicating with the Nile. In this stands a pillar, called Mikias, which is a nilometer, on which is marked the exact rise of water every day. After the water has risen six cubits, a crier is employed to make proclamation daily of the rise of the water.

5. When the river has swelled to sixteen cubits, as marked on the nilometer, the people become liable to pay the public tax, as a good crop is insured. And then is performed the ceremony of cutting the mound of the great canal at Cairo, to let in the water. This is attended with much solemnity. The bashaw gives the first stroke, in presence of his officers, and a crowd of spectators; and the ceremony is accompanied with music, bonfires, illuminations, and every demonstration of joy,

CHAPTER L.

PRESENT STATE OF JERUSALEM.

1. The celebrated city of Jerusalem stands about thirty miles east of the Mediterranean, on a rocky mountain, with steep ascents on all sides, except on the north. It does not occupy the same ground as the ancient city; for the hill of Sion, which used to be included, is now without the city; and mount Calvary, which was formerly without the city, became so much reverenced after the crucifixion of our Savior, as gradually to draw the inhabitants and pilgrims around it, and it is now near the center of the city.

2. Jerusalem was formerly much larger than at present. It is now about three miles in circumference, inclosed with walls of no great strength, and having six gates. The private buildings are poor, the streets narrow and crooked, and containing the ruins of ancient edifices. The whole is thinly inhabited, and it contains much unoccupied ground.

3. A Turkish officer resides in the city, to collect a tribute, protect the pilgrims, and preserve peace. Great numbers of pilgrims resort annually to this city, to perform their devotions at the holy sepulcher. This is upon mount Calvary, where a church is erected for the accommodation of pilgrims. The Latins have the exclusive right to say mass in the holy sepulcher, but other christians have the privilege of entering it for their private devotions.

4. The sepulcher was formerly under ground; but the rock is hewed away at the sides, so as to leave the sepulcher in the form of a little chapel above ground. It is a sort of grotto, hewn out of solid rock, about eight feet square, and lined with white marble. The entrance is by an opening of three feet high and two feet wide. From regard to the sanctity of the place, every person who enters must be bare-footed. In this tomb, lamps are kept continually burning. On the outside, the chapel is surrounded by ten beautiful pillars of white marble, adjoining the wall, and sustaining a cornice.

5. Jerusalem stands on a rugged, barren soil, remote from any sea-port or great road, and is almost destitute of water. The present inhabitants are estimated at about fourteen thousand,—Christians, Jews and Mohammedans. These subsist chiefly by the pilgrims, about fifteen hundred or two thousand of whom annually visit the holy city. This zeal to visit Jerusalem gave rise to the crusades, in the twelfth and thirteenth centuries, when the princes of Europe, with millions of their subjects, traveled to that city, and numerous armies were employed to wrest it out of the hands of infidels; by which some

European kingdoms were greatly impoverished. But pilgrimages from Europe have almost ceased; and few are seen to visit this city, but Greeks, Armenians, and other Asiatics.

6. The chief traffick of Jerusalem consists in the sale of beads, crosses and sacred relics, to the pilgrims. The fabrication of these articles, procures subsistence for the greatest part of the inhabitants. Men, women and children are employed in carving and turning wood and coral, or embroidering silk, with pearls, and gold and silver thread. The convent of the holy land alone, lays out fifty thousand piasters in these wares. These commodities, rendered salable by a superstitious veneration for relics, are exported to Turkey, Italy, Portugal, and Spain.

CHAPTER LI.

TEMPLES IN JERUSALEM.

1. The temple designed by David, and finished by Solomon, was one of the most magnificent buildings ever erected. It was not a single edifice, like a modern church, but a number of courts connected. It stood on the top of mount Moriah, and made an exact square of eight hundred cubits, about fourteen hundred and sixty feet on each side, and fronting the four cardinal points.

2. To secure the walls of this immense structure, it was necessary to begin the foundation at the bottom of the mountain, so that the walls were above six hundred feet high. The stones were of the largest sizes, and so mortised into each other, that the joints could not be seen, and so wedged into the rocks, as to be immovable. The whole was surrounded with a battlement of five feet thickness, in which were windows, formed with gold wire. Immediately within this, was a terrace-walk of ninety feet width, into which strangers were permitted to enter; and here was a sort of exchange, or place for buying and selling.

3. The temple, properly so called, was about a hundred and fifty feet in length, and a hundred in breadth. This consisted of three parts, the porch, the sanctuary, and the holy of holies. Over the porch was a tower, a hundred and twenty cubits high. The sanctuary, or nave of the temple, contained the altar of incense and the table of show-bread; the holy of holies, a square of twenty cubits, contained the ark of the covenant, in which were the two tables of stone, on which were engraved the ten commandments.

4. This vast edifice, which employed one hundred and eighty thousand men for seven years, in its construction, was destroyed by Nebuchadnezzar, four hundred and twenty-four years after

it was built. After the seventy years of captivity, the Jews returned and built a second temple; but inferior to the first in magnificence. This was destroyed when the city was taken by Titus, and the Jews ceased to be a nation.

CHAPTER LII.

MOUNT SINAI.

1. At the extremity of the valley of Faran, in Arabia, is a range of mountains, called by the Arabians, Gibbel Mousa, the mountains of Moses. One eminence is called *Tursina*, and is supposed to be the Sinai of the scripture. About seven miles from the foot of this mountain, stands the convent of St. Catharine, an edifice of a hundred and twenty feet in length, and nearly square. The whole is of hewn stone.

2. In front stands a small building, in which is the only gate of the convent, which is always shut, except when the bishop is present. At other times, whatever is introduced, whether persons or provisions, is raised to the roof in a basket, by a pulley. Yet the Arabs say the monks enter by a subterranean passage. Before the convent is a large garden.

3. No stranger is permitted to enter without permission of the bishop, who usually resides at Cairo. The monks are supported chiefly by alms, and their provisions, which are collected in Cairo, are often stolen on the way, by the Arabs. The Arabs also fire upon the convent from the neighboring rocks, and often seize the monks when abroad, and make them pay for their ransom.

4. On the side of this hill is a huge stone, which, the Arabs say, is that which Moses divided with his sword to procure water. In this vicinity there are many springs of good water. Fifteen hundred paces above the convent, stands a chapel, dedicated to the Virgin Mary; and five hundred paces above this, two others situated on a plain. The whole mountain is ascended by fourteen hundred stone steps, and on the top is a christian church and a Turkish mosk. From this spot there is a noble view of the valley of Rephidim and the Red Sea.

CHAPTER LIII.

RUINS OF PALMYRA.

1. In the barren plains of Syria, southeast of Aleppo, and nearly at an equal distance between the Mediterranean and the Euphrates, are to be seen the stupendous ruins of the magnificent city of Palmyra. This city, it is conjectured, was the

Tadmor of the wilderness, built, or more probably enlarged and fortified, by Solomon. It stood at the point formed by the approach of two converging hills, which furnish two springs of water; without which, the place would not be habitable.

2. It is probable that this city was built and supported by the profits of a lucrative trade, carried on by caravans, between Syria and the Persian gulf. It rose to a state of unequaled splendor and wealth, as is evident from its ruins. It was reduced under the power of the Romans, by the Emperor Trajan. It revolted under its prince, Odenathus; but this prince being slain by his nephew, the sovereignty devolved on Zenobia, his wife, a woman of remarkable intrepidity, who withstood for a time the power of Rome. But Zenobia was at last conquered, and taken prisoner, and a Roman garrison left in Palmyra. A second revolt provoked Aurelian to destroy the city, and in this catastrophe perished the elegant critic, Longinus.

3. As the traveler approaches these ruins, he is struck with astonishment at the number, size and beauty of the white marble columns, some of them standing, others fallen or defaced, which form a range of twenty-six hundred yards. In one place, he sees the walls of a ruined palace; in another, the peristyle of a temple, half-destroyed; on one side, a portico, a gallery or triumphal arch; on the other, a group of magnificent columns. On all sides, he is surrounded with subverted shafts, some entire, others broken; the earth is strewed with vast stones, half-buried, with broken entablatures, damaged capitals, mutilated friezes, violated tombs, and altars defiled with dust.

4. But the spectator's curiosity will be arrested by the majestic remains of the temple of the sun. This noble edifice covered a square of two hundred and twenty yards. It was encompassed with a stately wall, built with large square stones, and adorned with pilasters, within and without, to the number of sixty-two. Within the court are the remains of two rows of marble pillars, thirty-seven feet high, with capitals of exquisite workmanship. Of these, fifty-eight remain entire. This edifice stands in the direction of the meridian, and on the west is a magnificent entrance, on the sides of which are vines and clusters of grapes, carved in the most masterly imitation of nature.

5. North of this place, is an obelisk, about fifty feet high, consisting of seven large stones, besides its capital. About a hundred paces from the obelisk, is a magnificent entry to a piazza, forty feet broad, and more than half a mile in length, inclosed with two rows of marble pillars, twenty-six feet high, and each nine feet in compass. Of these, one hundred and twenty-nine remain, and by computation, the whole number must have been five hundred and sixty. Such majestic ruins,

in the midst of a desert, and inhabited only by a few miserable Arabs, whose huts are scattered among vast and splendid columns of marble, awaken in the mind the most melancholy reflections upon the instability of all human greatness.

CHAPTER LIV.

OF THE PYRAMIDS IN EGYPT.

1. About twelve miles from Cairo, the metropolis of Egypt, and on the opposite, or west side of the Nile, stand the pyramids, about ten miles from the site of ancient Memphis. The large ones are three in number, situated upon a ridge of rocky hills, on the border of the Lybian desert. This ridge rises from the plains of Egypt, about one hundred feet.

2. The largest of these stupendous works, is six hundred feet square at the base, and five hundred feet high, composed of soft, calcarious stone, which also forms the hill where it stands. The whole area covered with this mass of stone, is about eleven acres of ground. On the outside are steps, by which a person may ascend, but not without danger, as the steps are much decayed, except on the south side. On the top is a level platform, sixteen feet square, where a person may repose, and enjoy one of the most extensive prospects on earth.

3. Sixteen steps above the base, there is an entrance into this pyramid, about three feet square; from which is a steep descent of ninety-two feet. Within, are spacious galleries, halls and chambers, lined with Thebaic marble, or porphyry, in stones of a vast size. Within one of these apartments is a tomb, of one entire piece of marble, hollowed and uncovered at the top, conjectured to have been the sepulcher of the founder. This tomb, like the pyramid, stands exactly north and south. At what time, by what prince, and for what purpose, this and the other pyramids were erected, are questions that are left to conjecture. The common idea is, that they were intended for the tombs of kings. At any rate, mankind agree that they are durable monuments of the extreme folly, as well as despotism of their founders, and of the miserable slavery of their subjects.

OF JOSEPH'S WELL IN CAIRO.

4. On the south side of Cairo is a rocky hill, on which stands a castle, within which is an extraordinary well, which supplies the castle with water. This well is dug into a soft rock, to the depth of two hundred and seventy feet. A winding stair-case is cut out of the same rock, about six feet wide, but separated from the well by a thickness of half a yard of the rock, to pre-

vent persons from falling into the well, or even looking in, except by small holes made to let in light.

5. The steps are broad, and the descent easy; but persons descending are incommoded by dirt. At the depth of one hundred and fifty feet, is a large chamber or apartment, where oxen are employed to raise the water, by means of wheels and machinery. The water being raised to this place, is carried to the top by other wheels, worked also by oxen. From this place, the descent is more difficult, the stairs being narrow, and not separated from the shaft of the well by a partition. The water raised from this well is distributed in pipes to different parts of the castle.

CHAPTER LV.

LYDIA HARPER, THE LOST CHILD.

1. In August, 1834, a man left New Brunswick, intending to travel on foot to the United States. Furnished with provisions, a blanket, an ax and a gun, he trudged along, till he came to a stream, over which there was no bridge. To supply this want, he felled a tree, which he hoped would fall and lie across the stream; but his design was frustrated, for the stream carried away the tree. Proceeding along the bank, he at length came to more still water, where he made a small raft for his clothes and gun, and drawing this along, he swam the river in safety.

2. As he passed onward, he was startled by a whining noise; he instantly loaded his gun, thinking he might meet a bear. Moving towards the spot, he heard a rustling among the bushes; and at first thought, he prepared to fire among the shrubs. But recollecting himself, he laid aside that purpose, and standing erect, he discovered the arm of a little girl, reaching to pick berries from the shrubs. He advanced, and found the child decently clad, but her clothes much torn, her hair played in disordered ringlets over her pale cheeks, and her eyes were inflamed with weeping.

3. No sooner did she behold the stranger, than she screamed, fled a few paces, then fell, and covered her face with her hands. He used the kindest expressions, to soothe and calm her fears. In a short time, she recovered so far as to look up, and with a smile, she spoke to the stranger. "O, now I am sure you will not kill me; I am sure you will not hurt me." "Kill you," replied the stranger, "by no means; no, I will help you." "O, I am tired," said the little girl, "I have been very hungry; but I have got plenty of raspberries here. I eat only the good ones, not them that have spiders on them; mother told me so."

4. "Where is your mother, my dear child?" said the stranger. "She is at home," replied the little girl, with simplicity; "but mamma does not know where I am; and I can't find the way home, ever so long." "What, my dear girl," said the man, "have you strayed away and been lost? Come, God has sent me to preserve your life." He then gave her a biscuit and a bit of meat, and the poor girl burst into tears of gratitude.

5. After she was refreshed, she told the stranger her name was Lydia Harper; that she had been sent from home to carry dinner to her father, who was getting shingles in the woods, but she lost her way, and was bewildered. Said she, "when I knew I was lost, O, I was frightened, I screamed, and ran about, and threw away father's dinner."

6. It seems that she walked till she was so fatigued as to sink down and repose. The stranger asked her if she was not afraid, when it grew dark, to be thus alone in the woods. "Yes, I was frightened," said she, "but when I lay down, I said my prayers, which I learned from my mother; and then I was not afraid."

7. The man now began to think how he could conduct the child to her father's house, which was sixteen miles distant. The child was too weak to walk; and at length he placed her in his blanket, and carried her on his back. On his way, he asked her if she had seen any wild beasts, in the woods. "No," said she, "only once, two black dogs were coming to me,—they stopped, and one stood up on his hind feet; they did not bark, but turned and went away."

8. The stranger smiled at her simplicity, in mistaking bears for dogs. The little girl continued, "O, last night I waked in the middle of the night, and thought I was near home, for I heard cattle trampling about; I could see nothing; they had no bells, and when I called star and bright, they were all still. I was glad; my heart was beating; I lay still to listen, and then I dropped asleep again. What a pity! in the morning they were all gone."

9. The stranger bore his load, till he was fatigued, and finding an empty log hut, he stopped to rest. Here he thought to let the child fall asleep, and then leave her, and go forward to a house, about two miles distant, to obtain assistance. Waiting till he supposed her asleep, he went to her, to make himself sure; but she opened her blue eyes upon him, then turned her head and sobbed. He now determined he would not leave the helpless girl; he slung his ax and gun, lifted the child and carried her forward to a dwelling-house, where he found a hearty welcome. While they were exulting with joy, the father of the little girl entered the door, rushed forward and clasped his dear child in his arms.

10. What a scene was this! The father almost frantic with joy; the child overwhelmed with gratitude; and the stranger delighted that he had providentially been the instrument of saving the child, and restoring her to her despairing friends.

11. How remarkable are the ways of Providence! If the stranger had been able to cross the stream where he first attempted, either on a bridge, or on a fallen tree, he would not have been led to the place where the lost girl was, and she would have perished.

CHAPTER LVI.

VALUE OF THE UNION.

Mr. Poinsett, in a speech recently delivered at the south, relates the following anecdote:

"Wherever I have been," says Mr. Poinsett, "I have felt proud of being a citizen of this great republic, and in the remotest corners of the earth, have walked erect and secure, under that banner which our opponents would tear down and trample under foot. I was in Mexico when that town was taken by assault. The house of the American embassador was then, as it ought to be, the refuge of the distressed and persecuted; it was pointed out to the infuriated soldiery, as a place filled with their enemies. They rushed to the attack. My only defense was the flag of my country, and it was flung out at the instant that hundreds of muskets were leveled at us. Mr. Mason (a braver man never stood by his friend in the hour of danger,) and myself placed ourselves beneath its waving folds, and the attack was suspended. We did not blench, for we felt strong in the protecting arm of this mighty republic. We told them, that the flag that waved over us was the banner of that nation to whose example they owed their liberties, and to whose protection they were indebted for their safety. The scene changed as by enchantment; and those men who were on the point of attacking my house and massacreing the inhabitants, cheered the flag of our country, and placed sentinels to protect it from outrage. Fellow-citizens, in such a moment as that, would it have been any protection to me and mine, to have proclaimed myself a Carolinian? Should I be here to tell you this tale, if I had hung out the palmetto and the single star? Be assured, that to be respected abroad, we must maintain our place in the Union."

CHAPTER LVII.

ANCIENTS OF THE WEST.—W. WIRT.

One of the most interesting subjects which can engage the attention of the historian, the antiquary, and the naturalist, is the monumental remains of the past, in the valley of the Mississippi, described by Mr. Flint, and other travelers and sojourners in the west. By these accounts it appears, that the impress of the leaves of the bread-fruit tree, and the bamboo, have frequently been found in peat beds, and fossil coal formations, in the neighborhood of the Ohio. Pebbles of disruption, vast masses of lead ore, far from the mine, stratified rocks, earth and sands, specimens of organic animal and vegetable remains, belonging to a tropical climate, clearly indicate some important changes, occasioned by fire or water, in the whole great valley of the Mississippi. Then the regular wells, the bricks, the medals, the implements of iron and copper, buried in a soil which must have been undisturbed for ages, with the alphabetic characters written on the cliffs, as plainly show that other races of men have existed and passed away. And what a world, says Mr. Flint, must that have been, when the mammoth and the megalonyx trod the plains, and monstrous lizards, whose bones are now rescued from the soil, and which must have been at least eighty feet in length, reared their heads from the rivers and the lakes.

The mighty remains of the past, to which we have alluded, indicate the existence of three distinct races of men, previous to the arrival of the existing white settlers. The monuments of the first, or primitive race, are regular stone walls, well laid, brick hearths, found in digging the Louisville canal, medals of copper and silver, swords, and other implements of iron. Mr. Flint assures us, that he has seen these strange and ancient swords. He has also examined a small iron shoe, like a horse shoe, incrusted with the rust of ages, and found far below the soil; and a copper ax, weighing about two pounds, singularly tempered, and of peculiar construction. These relics, he thinks, must have belonged to a race of civilized men, who must have disappeared many centuries ago. To this race, he attributes the hieroglyphic characters found on the limestone bluffs, the remains of cities and fortifications in Florida, and the regular banks of ancient live oaks near them. The bricks found at Louisville, were nineteen feet below the surface, in regular hearths, with the coals of the last domestic fire upon them! The bricks were hard and regular, and longer in proportion to their width, than those of the present day.

To the second race of beings are attributed the vast mounds of earth, found throughout the whole western region, from

Lake Erie and West Pennsylvania, to Florida and the Rocky Mountains. Some of them contain skeletons of human beings, and display immense labor. Many of them are of regular mathematical figures, parallelograms, ellipses, and sections of circles, showing the remains of gate-ways, and subterranean passages. Some of them are eighty feet in hight, and have trees grown on them, apparently of the age of five hundred years. They are generally of a soil differing from that which surrounds them, and they are most common in situations where it has since been found convenient to build towns and cities. One of these mounds was leveled in the center of Chillicothe, and cart-loads of human bones removed from it. One of these mounds may be seen in Cincinnati, in which a thin, circular piece of gold, alloyed with copper, was found last year. Another at St. Louis, called the falling garden, is pointed out to strangers as a great curiosity. Many fragments of earthen ware, some of curious workmanship, have been dug throughout this vast region; some representing drinking vessels, some human heads, and some idols. They all appear to be molded by the hand, and hardened in the sun. These mounds and earthen implements, indicate a race inferior to the first, which was acquainted with the use of iron.

The third race are the Indians, now existing in the western territories.

We have never traveled far enough to the west to view these mounds, or to examine their characters; but we can easily imagine the feelings of the philosophic traveler, as he stands on these remains of buried ages. In the profound silence and solitude of these vast regions, and above the bones of a buried world, how must he meditate upon the transitory state of human existence, when the only traces of the being of two races of men, are these strange memorials! On the very spot where he stands, generation after generation has stood, has lived, has warred, grown old, and passed away; but not only their names, but their nation, their language, has perished, and utter oblivion has closed over their once populous abodes! We call this country the *new* world! It is old! Age after age, and one physical revolution after another, has passed over it, but who shall tell its history!

CHAPTER LVIII.

THE WEST.—EXTRACT FROM A DISCOURSE ON THE HISTORY OF THE CHARACTER AND PROSPECTS OF THE WEST.—BY DANIEL DRAKE, M. D.

1. The early history, biography and scenery of the valley of the Mississippi, will confer on our literature a variety of impor-

tant benefits. They furnish new and stirring themes for the historian, the poet, the novelist, the dramatist, and the orator. They are equally rich in events and objects for the historical painter. As a great number of those who first threaded the lonely and silent labyrinths of our primitive woods, were men of intelligence, the story of their perils and exploits has a dignity which does not belong to the early history of other nations.

2. We should delight to follow their footsteps, and stand upon the spot, where, at night, they lighted up the fire of hickory bark, to frighten off the wolf; where the rattle-snake infused his deadly poison into the foot of the rash intruders on his ancient domain; where in the deep grass they lay prostrate and breathless while the enemy, in Indian file, passed unconsciously on his march. We should plant willows over the spots once fertilized with their blood; and the laurel-tree, where they met the unequal war of death, and remained conquerors of the little field.

3. From the hero, we should pass to the hero's wife, the companion of his toil, and too often the victim of the dangers into which he plunged. We shall find her great, according to the occasion. Contented under deprivation, and patient through that sickness of the heart, which nature inflicts on her who wanders from the home of her fathers; watchful, that her little ones should not stray from the cabin door, and be lost in the dark and savage woods; wild with alarm when the night closed in, and the wanderer did not return; or frantic with terror, when the scream of the Indian told the dreadful tale, that he had been made a captive, and could no more be folded to her bosom.

4. We shall follow her to other scenes, when the merciless foe pursued the mover's boat; or assaulted the little cabin, where, in the dark and dismal night, the lone family must defend itself or perish. Here it was that she rose above her sex in active courage; and displayed, in defense of her offspring more than herself, such examples of self-possession, and personal bravery, as clothe her in a new robe of moral grandeur.

5. The exciting influences of that perilous age, were not limited to man and woman: the child also felt their power, and became a young hero; the girl fearlessly crushed the head of the serpent that crossed her path, when hieing alone to the distant neighbor; and the boy, while yet too young to carry the rifle, placed the little tomahawk in his buck-skin belt, and followed in the wake of the hunter, or sallied forth a young volunteer, when his father and brothers pursued the retreating savage. Even the dog, man's faithful sentinel in the wilderness, had his senses made keener, and his instinct exalted into

reason, by the dangers that surrounded his play-mates of the family.

6. Were it consistent with the object of this discourse, I could introduce incidents to illustrate all that is here recounted; many might be collected from the narratives which have been published; but a much greater number lie buried in the memories of the aged pioneers, and their immediate descendants, and will be lost, unless they be speedily made a part of our history. As specimens of what remain unpublished, permit me to cite the following, for which I have the most respectable authorities.

7. A family, consisting of the husband, the wife, two children, one two years old, the other at the breast, occupied a solitary cabin, in the neighborhood of a block-house, where several other families resided, in the year 1789, near the Little Miami river, in this state. Not long after the cabin was built, the husband unfortunately died; and such was the grief and gloom of his widow, that she preferred to live alone, rather than mingle with the inhabitants of the crowded block-house, where the noise and bustle would be abhorrent to her feelings. In this solitary situation she passed several months.

8. At night it was a common thing to see and hear the Indians around her habitation; and to secure her babes from the tomahawk, she resorted to the following precaution. Raising a puncheon of the floor, she dug a hole in the ground, and prepared a bed, in which, after they had gone to sleep, she placed them side by side, and then restored the puncheon. When they awoke and required nourishment, she raised it, and hushing them to sleep, returned them to their hiding-place. In this way, to use her own words, she passed night after night, and week after week, with the Indians and her babes, as the sole objects of her thoughts and vigils.

9. Would you have an example of fortitude and maternal love, you could turn to no nation for one more touching or original.

The following incident displays the female character under an aspect a little different, and shows that in emergencies it may sometimes rise above that of the other sex.

About the year 1790, several families emigrating together into the interior of Kentucky, encamped at the distance of a mile from a new settlement of five cabins. Before they had lain down, and were still sitting round the blazing brush, a party of Indians approached behind the trees, and fired upon them.

10. One man was killed on the spot, and another fled to the village, leaving *behind* him a young wife and an infant child! As no danger had been apprehended, the men had not their ammunition at hand, and were so confused by the fire of the

savages, that it was left for one of the mothers of the party to ascend into the wagon, where it was deposited, break open the box with an ax, hand it out, and direct the men to return the fire of the enemy. This was done, and they dispersed.

11. The next incident I shall narrate, was communicated to me by one of the most distinguished citizens of the state just mentioned. I shall give it to you in his own words.

"In the latter part of April, 1784, my father, with his family, and five other families, set out from Louisville in two flat-bottomed boats, for the Long Falls of Green River. The intention was to descend the Ohio river to the mouth of Green river, and ascend that river to the place of destination. At that time there were no settlements in Kentucky, within one hundred miles of the Long Falls of Green river, (afterwards called Vienna.) The families were in one boat, and the cattle in the other.

12. When we had descended the river Ohio about one hundred miles, and were near the middle of it, gliding along very securely, as we thought, about ten o'clock of the night, we heard a prodigious yelling, by Indians, some two or three miles below us, on the northern shore. We had floated but a little distance farther down the river, when we saw a number of fires on that shore. The yelling still continued, and we concluded that they had captured a boat, which had passed us about midday, and were massacreing their captives. Our two boats were lashed together, and the best practicable arrangements made for defending them.

13. The men were distributed by my father to the best advantage, in case of an attack: they were seven in number, including himself. The boats were *neared* to the Kentucky shore, with as little noise by the oars as possible. We were afraid to approach too near the Kentucky shore, lest there might be Indians on that shore also. We had not yet reached their uppermost fire, (their fires were extended along the bank at intervals, for half a mile or more,) and we entertained a faint hope, that we might slip by unperceived. But they discovered us when we had got about mid-way of their fires, and commanded us to *come to*.

14. We were silent, for my father had given strict orders that no one should utter any sound but that of his rifle: and not that, until the Indians should come within powder-burning distance. They united in a most terrific yell, and rushed to their canoes, and pursued us. We floated on in silence,—not an oar was pulled. They approached us within less than a hundred yards, with a seeming determination to board us.

14. Just at this moment, my mother rose from her seat, collected the axes, and placed one by the side of each man, where

he stood with his gun, touching him on the knee with the handle of the ax, as she leaned it up by him against the side of the boat, to let him know it was there, and retired to her seat, retaining a hatchet for herself. The Indians continued hovering on our rear, and yelling for near three miles; when, awed by the inferences which they drew from our silence, they relinquished farther pursuit.

16. None but those who have had a practical acquaintance with Indian warfare, can form a just idea of the terror which their hideous yelling is calculated to inspire. I was then about ten years old, and shall never forget the sensations of that night; nor can I ever cease to admire the fortitude and composure displayed by my mother on that occasion. We were saved, I have no doubt, by the judicious system of conduct and defense, which my father had prescribed to our little band. We were seven men and three boys,—but nine guns in all. They were more than a hundred. My mother, in speaking of it afterwards, in her calm way, said, we had made a *providential escape*, for which we ought to feel grateful."

17. Although but few years have elapsed since that night of deep and dismal emotion, the war-fires which blazed beneath the white limbs of the sycamore, and gleamed upon the waters, have long since been superseded by the lights of the quiet and comfortable farm-house; the gliding bark canoe has been banished by the impetuous steamer; and the very shore on which the enemy raised their frightful death-yell, has been washed away by the agitated waters! No where, in the annals of other nations, can we find such matchless contrasts between two periods, but half a century apart.

18. In the year 1786, three brothers set out from a wooden fort, in which some families were intrenched, to hunt on Green river, in the state of Kentucky. They ascended the river in a canoe for several miles, when, finding no game, they determined on returning home. The oldest brother left the canoe, that he might hunt on his way back. As the other two slowly floated down the stream, and were at a point called the little falls, they discovered an Indian skulking towards them through the woods. He was on the same side of the river with their brother. After deliberating a moment, they decided on flight; and applying their paddles with great industry, soon reached the fort, but did not relate what they had seen. In about an hour, the brother arrived, and while ignorant of their discovery, made the following statement:

19. "That has happened to me to-day, which never happened to me before. I had not met with any game, and became tired of walking, and turned in towards the river, intending to meet my brothers at the little falls, and take a seat in the canoe; but

when I got near to that point, my dog sat down and howled in a low and piteous tone. I coaxed him, patted, and flattered him to follow me, but he would not; and when I would approach him, he would jump up joyously, and run off from towards the river, and look at me and wag his tail, and seem eager to go on. After endeavoring in vain to get him to follow me, I concluded to follow him, and did so. He ran briskly before me, often looking back, as if to be sure that I was coming, and to hasten my steps."

20. The brother was then told, that at the very point where the faithful dog had arrested his march towards the canoe, those who were in it had discovered an Indian. All who heard the story, believed that he had been perceived by the animal, and recognized as the enemy of his master; for as my respectable correspondent adds:—

"The dog of the hunter was his companion and friend. They were much together, and mutually dependent upon and serviceable to each other. A hunter would much rather have lost his horse than his dog. The latter was the more useful animal to his master, and greatly more beloved by him."

21. Nearly two years afterwards, another incident occurred at the same family fort, which displays the dangers which beset the emigrants of that period, and illustrates the magnanimity of the female character.

About twenty young persons, male and female, of the fort, had united in a flax-pulling, in one of the most distant fields. In the course of the forenoon, two of their mothers made them a visit, and the younger took along her child, about eighteen months old.

22. When the whole party were near the woods, one of the young women, who had climbed over the fence, was fired upon by several Indians concealed in the bushes, who at the same time raised the usual war-whoop. She was wounded, but retreated, as did the whole party; some running with her down the lane, which happened to open near that point, and others across the field.

23. They were hotly pursued by the enemy, who continued to yell and fire upon them. The older of the two mothers who had gone out, recollecting in her flight that the younger, a small and feeble woman, was burdened with her child, turned back in the face of the enemy, they firing and yelling hideously, took the child from its almost exhausted mother, and ran with it to the fort, a distance of three hundred yards. During the chase, she was twice shot at with rifles, when the enemy were so near that the powder burnt her, and one arrow passed through her sleeve, but she escaped uninjured. The young woman who was wounded, almost reached the place of safety, when she sunk,

and her pursuer, who had the hardihood to attempt to scalp her, was killed by a bullet from the fort.

24. I shall not anticipate your future researches into our early history, by narrating other incidents; but commend the whole subject to your keeping, and hope to see you emulate each other in its cultivation. You will find it a rich and exhaustless field of facts and events, illustrating the emotions of fear and courage, patience and fortitude, joy and sorrow, hope, despair, and revenge; disclosing the resources of civilized man, when cut off from his brethren, destitute of the comforts of life, deficient in sustenance, and encompassed around with dangers, against which he must invent the means of defense, or speedily perish; finally, exhibiting the comparative activity, hardihood, and cunning, of two distinct races, the most opposite in manners, and customs, and arts, arrayed against each other, and, with their respective weapons of death, contending for the possession of the same wilderness.

CHAPTER LIX.

EVILS OF WAR.—EXTRACT FROM A SERMON ON WAR, DELIVERED JANUARY 25, 1835.—BY REV. DR. CHANNING.

1. The idea of honor is associated with war. But to whom does the honor belong? If to any, certainly not to the mass of the people, but to those who are particularly engaged in it. The mass of a people, who stay at home and hire others to fight; who sleep in their warm beds, and hire others to sleep on the cold and damp earth; who sit at their well-spread board, and hire others to take the chance of starving; who nurse the slightest hurt in their own bodies, and hire others to expose themselves to mortal wounds, and to linger in comfortless hospitals; certainly this mass reap little honor from war. The honor belongs to those who immediately engage in it. Let me ask, then, what is the chief business of war? It is to destroy human life, to mangle the limbs, to gash and hew the body, to plunge the sword into the heart of a fellow-creature, to strew the earth with bleeding frames, and to trample them under foot with horses' hoofs.

2. It is to batter down and burn cities; to turn fruitful fields into deserts; to level the cottage of the peasant, and the magnificent abode of opulence; to scourge nations with famine; to multiply widows and orphans. Are these honorable deeds? Were you called to name exploits worthy of demons, would you not naturally select such as these? Grant that a necessity for them may exist. It is a dreadful necessity, such as a good man

must recoil from with instinctive horror; and though it may exempt them from guilt, it cannot turn them into glory. We have thought it to be honorable to heal, to save, to mitigate pain, to snatch the sick and sinking from the jaws of death. We have placed among the revered benefactors of the human race, the discoverers of arts which alleviate human sufferings, which prolong, comfort, adorn and cheer human life; and if these arts are honorable, where is the glory of multiplying and aggravating tortures and death?"

CHAPTER LX.

OF GOVERNMENT, LAWS, CRIMES, TRESPASSES, CONTRACTS, AND COURTS OF JUSTICE.

1. A republican government is one in which the right and power of governing proceeds from the citizens to be governed. As great communities cannot meet, deliberate, and enact laws, the citizens elect representatives to act for them, in making and executing laws.

2. A constitution of government is the fundamental statute or charter, framed by the representatives of the citizens, chosen for that purpose, and assembled in convention; and generally, such constitutions in this country have been ratified by the citizens, in cities, towns, or other local districts.

3. The constitution determines the manner in which the powers of the government shall be exercised; what officers shall be appointed or chosen, the manner in which they shall be elected, and what powers each shall exercise.

4. In the American constitutions, the legislature, which is the body to enact laws, consists of two houses, or branches; a senate, or council, and a house of representatives; the assent of both of which is necessary to make a law.

5. The supreme power of executing the laws is vested in an officer, usually denominated *governor*. The power of holding courts and determining controversies between citizens, is vested in judges. These three departments of the government are denominated the *legislative*, *executive*, and *judiciary*.

6. This is the most legitimate form of government; and if well administered, it is a far better form of government than a monarchy, in which laws or decrees are made by one man. Republican government is the best, while the citizens are honest, uncorrupt, and influenced in the choice of their rulers solely by a regard to the public good. If the citizens become corrupt, fall into violent parties, and each party is influenced by a regard to its own benefit, a republican government loses the spirit of freedom, or true liberty, and becomes tyrannical. A party or

faction in a republic, is often as despotic as a monarch or emperor.

7. By natural, moral and social principles, every man in a community has an equal right to the protection of his person, his property and his freedom. He has an equal right to seek property in a lawful way, and to enjoy it, whether he has more or less. If men, successful in business, and becoming rich, cannot be secure in the enjoyment of their wealth, no man will have a motive to be active and industrious. One man will not labor, if another is to have the fruits of his industry.

8. Hence the poor have no right to complain, if they do not succeed in business. They all enjoy the same rights; and if they continue in poverty, it is usually for want of industry, or judgment in the management of their affairs, or for want of prudence and economy in preserving what they earn. They have no more right to invade the property of the rich, than the rich have to invade the rights of the poor.

9. Government is restraint. The design of government is to restrain men from crimes and injuries to their fellow-men. It is proper that the powers of government should impose equal restraint on every person in the community. This is the object of law, and of courts of justice. The laws operate upon all citizens, subjecting them to the same rules of justice; and courts decide causes between citizens, for the purpose of redressing wrongs, and doing equal justice.

10. Hence the great advantages which men enjoy in civilized and christian countries. Among roving tribes of savages, there are no laws, and no courts of justice; every man being left to redress his own wrong. This is the reason why savages take revenge, or satisfaction for injuries, into their own hands. If one man kills another, some relation or friend of the deceased pursues the murderer, and kills him, if he can.

11. But among civilized men, no man is permitted to avenge his own wrong; and for the best of reasons, which is, that a man cannot be an impartial judge in his own cause. Every man is selfish, and apt to view his own side of the question with too much favor. Hence impartial justice is to be expected only from men who have no interest in the cause to be decided.

12. The highest civil crime that can be committed, is *treason*. Treason is the act of betraying one's country, as by delivering it to an enemy, or by taking arms against it, or by assisting an enemy with arms, provisions, or other means of conquering it. This is a higher crime than murder, because it endangers a whole state or community.

13. *Treason* involves the guilt of violating allegiance. Allegiance is the obligation of a subject to the king, or to the state of which he is a citizen. This obligation requires every subject

to be faithful to the government, to support and defend it, when in danger. And it makes no difference, whether a man has taken an oath to be faithful to the government or not. Every person in the state comes under this obligation at his birth, or by taking his residence permanently in the state or kingdom.

14. The crime next to treason, in hainousness, is *murder*. Murder is the killing of a person maliciously, and with premeditated purpose. Deliberate intention, or forethought, is essential to constitute murder. In most states and countries, murder is punished by the death of the criminal.

15. *Manslaughter* is the unlawful killing of a person, without malice prepense, or premeditated. This may be *voluntary*, that is, done by design, but in a sudden passion; or it may be *involuntary*, when a person is doing some unlawful act.

16. *Excusable homicide* is the killing of a person by misadventure, or accident; as if a man is using an ax, and the head flies off, and kills a person.

17. *Justifiable homicide* is when an officer executes a criminal, in pursuance of law and sentence of death. So also a man is justifiable in killing a thief, or robber, who attempts to take his life; and in defending himself, and his wife, or child, when such killing is necessary to save one's own life, or the chastity of his wife or daughter. But these latter cases may be called more properly *excusable homicide*.

18. *Parricide* is the malicious killing of a parent, either father or mother. This murder is of a more atrocious kind than that of killing a person not related; as it implies a more deep malignity of heart, and is a violation of the strongest laws of filial obedience and affection. In like manner, *fratricide*, or the malicious killing of a brother, is a most aggravated species of murder. The same may be said of *sororicide*, or the malicious killing of a sister.

19. *Suicide* is self-murder, the putting an end to one's own life by design. This crime is sometimes committed by persons of sound mind; but often by persons not of sound mind, or in the full possession of reason.

20. *Mahem* is the crime of violently depriving a person of one of his limbs, which is necessary to defend himself; as of an arm, a leg, a finger, an eye. This word is usually contracted into *maim*.

21. *Arson* is the malicious burning of a house or out-house of another man, and it may be by burning one's own house, if by such burning another man's house is burnt. In general, arson is the willful burning of a building by which life is endangered. But what burning of buildings shall constitute *arson*, is determined by statutes in different states.

22. *Burglary* is nocturnal house-breaking; a breaking into

a house in the night, with intent to commit a felony, as theft, or other like crime. It must be in the night, for if it is light enough to discern a man's face, such breaking is not burglary. But moonlight does not alter the nature of the offense.

23. *Larceny*, or theft, is a felonious taking and carrying away of the personal goods of another. In this crime there is not only a *taking* of the goods, but a taking with the *intent to steal*, that is, to deprive the owner of his property privately, and wrongfully.

24. *Robbery*, a species of larceny, is a felonious and forcible taking from the body or person of another, goods or money of any value, by violence, and putting him in fear.

25. *Forgery* is the making, altering, or knowingly publishing or circulating, any deed, bond, will, or other similar paper, which is false; or the making or altering any coin, bill of credit, bank bill or note, and uttering or passing it, knowing it to be false, or counterfeit. This is a high crime, as it defrauds individuals, injures credit, and undermines all confidence in social dealings.

26. All malicious mischief, by which the public or community is injured or annoyed, is also criminal and punishable. All these are public wrongs, or offenses, for which the perpetrator may be indicted by a grand-jury, tried and punished.

27. Wrongs done to individuals, for which the offender is liable to pay damages, are very numerous. Among these is *trespass* of many kinds. Thus if one man enters upon the land of another without leave, he is a trespasser. In strictness, a person cannot walk over another's field without trespassing; but if he does no injury, it is overlooked.

28. If a man enters without permission into another man's field, and cuts down a tree, however small, he is a trespasser. If a man or boy enters another's garden or orchard without license, and takes fruit, he is a trespasser, and is liable to pay damages, however small may be the amount.

29. If one man assaults another and strikes him, he is a wrong-doer, and may be fined and punished. A bare lifting of the hand against another, in anger and with threatening, is an *assault;* and if the assailant strikes him, or only lays his hand on him, it is a *battery*.

30. If one man *breaks another's close*, that is, if he breaks the fence, or pulls down bars, or opens a gate, so that the owner is exposed to injury, he is a trespasser, and liable to pay damages, even though no injury is actually done.

31. Every man's house is his castle, which no other person has a right to enter without permission. In like manner, a man's inclosed fields are his own exclusive property, which no other man has a right to enter, without the owner's consent.

The laws are intended to secure to every man the peaceable enjoyment of his possessions; for without such security, every man would be scrambling for the property of others; some persons would be wronged or ruined, and society would be in endless confusion.

32. In like manner, the laws forbid any person to assault or injure the body of another; and any injury to the person of his wife or children, is a violation of law and of morality, for which the offender subjects himself to punishment.

33. In no respect are men so liable to injure others, as in withholding from them their dues. The neglect to fulfill contracts, is one of the most common vices in society. In some cases, unexpected events render such fulfillment impracticable; but in most cases, the failure is wholly owing to the want of strict principles of honesty, or of improvidence and negligence in the debtor.

34. In making contracts, and promises of payment, a great fault is, that the promiser engages to do what there is no rational prospect he will be able to do. No man should promise payment, unless upon a moral certainty that he will have the means. To make promises without such moral certainty, is a common error, injurious to the promisee, and the source of a multitude of law-suits, or other evils, both to creditor and debtor.

35. It is also important to the rights of persons, that the borrower of money or of utensils should be punctual in returning them. This is a moral duty very shamefully neglected. And the mischief of the case is, that many people seem not to feel the obligation of such punctuality. If they have any sense of duty in the case, it is too feeble to influence their conduct. In borrowing tools, or instruments of any kind, and in not returning them seasonably, or in returning them in a broken or impaired condition, there is great immorality; and the more aggravated, as it manifests ingratitude for the favors of the lender.

36. The law of kindness is a law of morality, and is among the most essential rules by which the peace and harmony of society are preserved. It is the duty of every man, so to use his own rights, and so to conduct his own affairs, as not to annoy or injure his neighbor. Every man should take every opportunity to do good to his neighbor, and avoid doing him the least injury. When these rules are observed, peace and goodwill prevail, and add greatly to the happiness of social intercourse.

37. One of the most common and afflicting evils of society, is slander. "The tongue is a fire, a world of iniquity," says the apostle James. Not only the barefaced falsehood, but tattling, the telling of idle stories, misrepresentations of facts, exaggerations of trifling, hasty speeches, are common, and beyond

measure mischievous. Who is the man or woman, that, in this respect, is innocent? Who can number the jealousies, evil thoughts, hard speeches, feuds and dissensions between families, which spring from this mean and detestable vice of tattling? One of the first and most important duties in the education and discipline of children, is to repress the disposition to slander.

38. Another source of great evil to individuals, is, the neglect to reduce agreements to writing. Verbal promises and declarations are soon forgotten, in the whole or in part; or one party may deny what the other alledges to be true; and then follows dissension, or dissatisfaction. If the agreement is of much importance, it not unfrequently happens, that a difference of opinion may end in a law-suit. Contracts and agreements, intended to convey rights, should be committed to writing, in such precise terms as to admit of no misunderstanding. The parties should know, the one what he is to *give* or *do*, and the other what he is to *receive*.

39. Every owner of property has the right to dispose of it, not only during his life, but he has the right to direct how it shall be disposed of at his death. It has sometimes been denied, that a man has a right to dispose of his property by will; but if a man's property were left without an owner, at his death, and all persons had an equal right to seize it, the scramble for it would produce quarrels, and perhaps bloodshed; the strongest man, or party, would seize the whole; and the contest would produce every species of disorder.

40. It has been suggested, that one man cannot bind his heirs or executors to pay his bonds and notes, or fulfill his obligations. But if this doctrine were admitted, it would destroy all credit, and put an end to the most important transactions in a community. If death were to destroy the obligation of a note, bond or covenant, who would take a note or bond? Nothing could be more mischievous than the admission of such a doctrine.

41. In like manner it has been affirmed, that one generation cannot bind a succeeding one, nor one legislature bind a future one. It has been said, that when the majority of a generation is dead, the authority which made an act is extinct, and a new majority is not bound by the acts of that which no longer exists.

42. This doctrine is false and mischievous; and it is founded on ignorance or mistake. The truth is, a nation or state is a corporation that never dies. It is always one and the same body. A succession of members composing it, makes no difference in its powers or rights. Its acts, resolves, and obligations, are always the acts of the same body, and therefore are valid and binding to any extent of time. There is no distinction of generation in a state, or other aggregate corporation.

43. The laws of descent, or inheritance, are different in different countries. In most countries of Europe, the land, or whole real estate of an owner, descends to his eldest son. This is the provision made to keep great estates entire, for supporting an order of nobles. But it is a law that does great injustice to the younger children. In the United States, every owner of property may dispose of it by will; but if he does not, his estate is distributed according to the laws of the state in which he lives; and in most cases, his property is divided equally among his heirs. This is in conformity to republican principles.

44. In our American governments, the powers are distributed into three departments,—the *legislative*, the *executive*, and the *judicial*. The *legislature* is composed of persons elected by the people to *make* laws; the *executive* authority is vested in a *governor*, or *chief magistrate*, whose duty is to see the laws *executed;* the *judiciary* consists of judges, appointed by the legislature, or by the executive, and their duty is to decide causes or controversies which arise between the citizens.

45. The judges constitute courts, with different powers assigned to them by the laws. The lowest court is usually a single judge, as a justice of the peace, mayor of a city, or other magistrate. The powers of this judge are prescribed by the laws, and are usually confined to the trial of causes in which the demand is small. In many cases, if one party is dissatisfied with the judgment of this court, he may appeal to a higher court, and have the cause tried a second time. The jurisdiction of this court is usually confined to the town or city in which the judge resides.

46. The next higher court is, in most of our governments, the county court, whose jurisdiction extends over a county. This court has powers of a more extensive kind, than those of a justice of the peace. They can try causes in which the demand is much greater, than in cases which can be tried by a justice. These powers are defined or specified in the laws. But if either party is dissatisfied with their judgment, then the laws permit the party, when his demand is sufficient, to appeal to a still higher court, for a second trial. This is the superior, or supreme court.

47. The superior, or supreme court, has power or jurisdiction which extends to the whole state. Their judgments are final or conclusive in most cases; but in some states, causes may be carried from this court, by writ of error, to a still higher court. This highest court is differently constituted in different states. The judges of the superior or supreme court, in some states, hold circuit courts; that is, one judge holds a court in each county, and writs of error may carry causes from this court, to a court held by all the judges.

48. The higher courts have jurisdiction both *civil* and *criminal*. The *civil* jurisdiction gives the right to try causes of complaint and injury between individuals; such causes as arise on contracts, notes, debts of all kinds, trespass, and the like. The *criminal jurisdiction* extends to the trial of crimes committed in violation of law; as murder, manslaughter, arson, theft, robbery, burglary, forgery, and the like.

49. The trial of crimes, in all cases, and in civil causes, in most cases, is by a jury of freeholders. In the case of criminals, the case of an accused person is first tried by a grand-jury, usually consisting of twenty-four freeholders. An officer, called the attorney-general, or solicitor, or state's attorney, is employed to prosecute the accused, in the name of the state. He presents the charges against him to the grand-jury, in a writing, called an *indictment;* the grand-jury examine witnesses, and if they think the charges supported, they return the indictment, indorsed *a true bill.* If not, they return it, indorsed *ignoramus*, (we are ignorant,) that is, we judge the charges not supported. The prisoner is then discharged.

50. If the grand-jury find a true bill, the accused person is committed to prison, unless bailed, and awaits a trial before a court, where the trial is by a petty jury of twelve freeholders. These trials by different juries, give the accused all the advantage possible, of a fair hearing and impartial judgment. The judgment or decision of this jury, is called a *verdict*, which signifies a *true declaration*, or *decision.* If an accused person is found guilty, the judge pronounces sentence of condemnation, and he is punished according to law.

51. The principal ministerial officer in a county, is the sherif, who has charge of the prison, and of all prisoners in the county, and executes the law upon offenders. He has also the power of serving writs and processes of all kinds, and to keep the peace, by arresting offenders, bringing them before a magistrate for examination, and committing them to prison. The officer of the United States, whose powers correspond to those of the sherif under the state government, is called a *marshal*, and his powers extend to the whole state. He executes process under the courts of the United States only.

52. Subordinate ministerial officers, are duputy-sherifs, constables, or bailifs. These also have the power of serving writs, summons, and executions, and of keeping the peace. Constables are, in some states, annually chosen by the people, in their town-meetings.

53. One of the most important provisions of our governments, is, that the judges of the highest courts *hold their offices during good behavior;* that is, while they perform their duties with integrity, they cannot be removed from their office. The reason

is, that if they are chosen or appointed annually, the fear of losing their office may bias their judgment, and they may not be impartial. But if they are not dependent on popular favor, they will be inclined to judge according to law, whether their decisions are popular or not. Experience proves that we cannot always depend on a faithful execution of the laws, when executive officers are liable to lose their office at the end of every year. It has been found in Great Britain, as in this country, that the highest court of law is the firmest barrier to defend the rights of citizens, against the usurpations of the other branches of government, and the violence of parties.*

CHAPTER LXI.

HUMAN IGNORANCE.

1. Our Creator has given to us certain faculties, or powers of mind, which enable us to discover the truths which are essential to our happiness, or adapted to our wants and convenience. Some of the most useful truths may be discovered by *reason*, without the aid of experience; but in temporal affairs, most of our knowledge, especially that which is practical, and adapted to guide us to the best means of promoting our safety and interest, is derived from *experience*.

2. In regard to the operations of the laws of nature, we know little more than *facts*, or the *effects* of causes; the causes of such effects being concealed from us, or being beyond the limits of our intellectual capacities. The Creator has endowed us with powers to understand, to remember, and to apply to useful purposes, such facts and events as are most necessary or useful to us, in preserving our lives, in securing our health, and in advancing our temporal interests; but he has seen fit to reserve to himself the knowledge of the causes of such facts, and the manner by which effects are produced.

3. We know, by constant observation, that the sun is the great source of light and heat; but we know not how, or by what force, his rays are sent to the earth, and to the other planets; nor can we understand the operation of the rays in producing heat. The knowledge of the *fact*, that the rays produce heat, is all which it is necessary for us to know.

4. We know that water is raised into the air by evaporation, and that it is at times condensed in clouds, and cast upon the earth in rain and snow; but the process by which these changes are carried on, we cannot see nor fully understand.

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* For a view of the constitution of the United States, see my *History of the United States*.

5. We know, by observation, that plants grow from the earth, that they live a certain time, increase to their proper size, produce their proper fruits, then cease to grow, and soon decay and perish. But how little do we understand of the operation of the causes of these facts? What force raises and circulates the sap? and how is that fluid converted into wood?

6. We observe that every plant produces a certain kind of seed, which invariably produces the same sort of plant. In this particular, no mistakes are ever made. An acorn produces an oak; a beech-nut produces a beech-tree: and a chestnut produces a tree of the same kind as that which produced the nut. These facts we know; but the laws by which this process is carried on, lie beyond our reach.

7. We see by these facts the kindness and benevolence of the Creator, in rendering the laws of nature *invariable*. If such laws were subject to change, we should have no certainty of producing from seed the same trees or grain which we plant and sow. And how miserable would be our condition, if we were uncertain whether wheat would produce wheat, or oats would produce oats! But by observing the constancy of the laws of the vegetable kingdom, we are able, with moral certainty, to supply ourselves with the precise articles which we want.

8. With nearly the same certainty, we are able to convert the fruits of the earth to the purposes of life. We know that flour moistened, raised with some fermenting substance, and subjected to heat, will make bread; a wholesome substance for food. We learn the process of preparing it, and unless we fail in the process, the effect is certain. The laws of leaven, and of heat, we cannot fully comprehend; but we know the results, and this is enough for us to understand.

9. We learn by experience, what plants are wholesome and good for food. We learn, by the same means, that some plants are useful for the cure of diseases; and others are poisonous, or injurious to health, and if taken into the stomach, are fatal to life. But the nature of the properties, or the manner in which they operate, we do not know, otherwise than by their effects. The peculiar shapes of the component particles of matter, are invisible; and whether the respective qualities of a plant proceed from the shape of its elements, or from other circumstances, is to us wholly a secret.

10. We know from observation, that the stomachs of animals possess some power of dissolving flesh and vegetables, and preparing them for nourishing the body. We know that these substances are first changed into a soft substance, called *chyme*; that a further process forms *chyle*, a milky substance; and this, by further changes, is converted into blood, or nutriment for flesh. But the manner by which these changes are wrought, *is invisible to* human observation.

11. Some plants are sweet to the taste; others are bitter, or sour; but what peculiar form of their particles gives them these qualities, we are utterly ignorant. Nor is it possible for us to discern the peculiar structure of the parts of plants, which constitute their firmness, durability, or color.

12. We know that water is the principal nutriment of plants; but by what process this fluid is converted into the substance of the plant, we are ignorant. The process is slow and invisible. We know by observation, that air and light are necessary to the perfection of most plants; but how these substances are changed, and combined with the substance of vegetables, we are unable to discover.

13. We observe that bodies, heavier than air, will fall to the earth, if raised, and not supported. We ascribe this effect to the *attraction* of the earth, or *gravity*. We give these names to the supposed cause; yet of the nature and operation of the cause, we are utterly ignorant. But knowing the effect, we are able to guard against the injuries to which men may be exposed, when they ascend above the earth. We know that they must be sufficiently supported, or they may fall and be killed, or maimed.

14. We learn by observation, that certain substances are combustible; that is, if fire is applied to them, they will take fire, and be consumed. This is sufficient for our own purposes of safety, whether we understand the nature of what we call *fire*, or not. The certainty that fire will burn and injure flesh, will lead us to avoid coming in contact with it, whether we can explain the manner of its operation, or not. We know the law of nature on this subject; and we are sure that the law of nature will not be suspended, nor altered, to save us from its effects, if we expose our bodies to its operation.

15. We know by observation and experience, that the use of ardent spirit will injure the body, to a greater or less degree; and that often it induces disease, and premature death. If these effects are not certain, they are common, and therefore probable. If, then, men indulge the practice of drinking, they knowingly risk the evils which are to follow. If they expose themselves to such evils, the loss of health and life, it is their own fault. The usual effects will not be suspended, to save men from their sufferings and destruction.

16. A certain portion of food is necessary to sustain life and strength. Of the proper quantity which a person requires, he is to judge for himself. But he learns by experience, that too great a quantity of food taken into the stomach, produces inconvenience, and unfits him for business or enjoyment. Knowing this to be the effect, he, if wise, will be temperate; but if he indulges appetite to excess, he is answerable for the incon-

5. We know, by observation, that plants grow from the earth; that they live a certain time, increase to their proper size, produce their proper fruits, then cease to grow, and soon decay and perish. But how little do we understand of the operation of the causes of these facts? What force raises and circulates the sap? and how is that fluid converted into wood?

6. We observe that every plant produces a certain kind of seed, which invariably produces the same sort of plant. In this particular, no mistakes are ever made. An acorn produces an oak; a beech-nut produces a beech-tree; and a chestnut produces a tree of the same kind as that which produced the nut. These facts we know; but the laws by which this process is carried on, lie beyond our reach.

7. We see by these facts the kindness and benevolence of the Creator, in rendering the laws of nature *invariable*. If such laws were subject to change, we should have no certainty of producing from seed the same trees or grain which we plant and sow. And how miserable would be our condition, if we were uncertain whether wheat would produce wheat, or oats would produce oats! But by observing the constancy of the laws of the vegetable kingdom, we are able, with moral certainty, to supply ourselves with the precise articles which we want.

8. With nearly the same certainty, we are able to convert the fruits of the earth to the purposes of life. We know that flour moistened, raised with some fermenting substance, and subjected to heat, will make bread; a wholesome substance for food. We learn the process of preparing it, and unless we fail in the process, the effect is certain. The laws of leaven, and of heat, we cannot fully comprehend; but we know the results, and this is enough for us to understand.

9. We learn by experience, what plants are wholesome and good for food. We learn, by the same means, that some plants are useful for the cure of diseases; and others are poisonous, or injurious to health, and if taken into the stomach, are fatal to life. But the nature of the properties, or the manner in which they operate, we do not know, otherwise than by their effects. The peculiar shapes of the component particles of matter, are invisible; and whether the respective qualities of a plant proceed from the shape of its elements, or from other circumstances, is to us wholly a secret.

10. We know from observation, that the stomachs of animals possess some power of dissolving flesh and vegetables, and preparing them for nourishing the body. We know that these substances are first changed into a soft substance, called *chyme*; that a further process forms *chyle*, a milky substance; and this, by further changes, is converted into blood, or nutriment for flesh. But the manner by which these changes are wrought, *is invisible to* human observation.

11. Some plants are sweet to the taste; others are bitter, or sour; but what peculiar form of their particles gives them these qualities, we are utterly ignorant. Nor is it possible for us to discern the peculiar structure of the parts of plants, which constitute their firmness, durability, or color.

12. We know that water is the principal nutriment of plants; but by what process this fluid is converted into the substance of the plant, we are ignorant. The process is slow and invisible. We know by observation, that air and light are necessary to the perfection of most plants; but how these substances are changed, and combined with the substance of vegetables, we are unable to discover.

13. We observe that bodies, heavier than air, will fall to the earth, if raised, and not supported. We ascribe this effect to the *attraction* of the earth, or *gravity*. We give these names to the supposed cause; yet of the nature and operation of the cause, we are utterly ignorant. But knowing the effect, we are able to guard against the injuries to which men may be exposed, when they ascend above the earth. We know that they must be sufficiently supported, or they may fall and be killed, or maimed.

14. We learn by observation, that certain substances are combustible; that is, if fire is applied to them, they will take fire, and be consumed. This is sufficient for our own purposes of safety, whether we understand the nature of what we call *fire*, or not. The certainty that fire will burn and injure flesh, will lead us to avoid coming in contact with it, whether we can explain the manner of its operation, or not. We know the law of nature on this subject; and we are sure that the law of nature will not be suspended, nor altered, to save us from its effects, if we expose our bodies to its operation.

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venience which he must suffer. He can blame himself only, for departing from the rule of duty.

17. The animal kingdom, as well as the vegetable, is full of mystery. The structure of the bodies of animals, presents objects of wonderful contrivance; and particularly the form and arrangement of the vital parts; parts which are essential to life. We know that respiration, and the circulation of the blood, are essential to life; and these are carried on without any effort on our part. But although we are acquainted with the organs, the lungs which receive the air inhaled in breathing, and the heart which receives and drives the blood through the arteries to every part of the body; yet we are not able fully to understand the cause which keeps the whole machinery in motion, from infancy to old age.

18. The wonders of this admirable structure are greatly increased, when we consider the connection of the intellect or soul with the body. The soul, or spiritual part of man, is that which *thinks* and *reasons*. Of the essence of the soul we know nothing. We know only its operations or effects. We *think*, we *reason*, we *judge*, we *will*, or form determinations, which lead us to action; but how the *will*, or an act of our spiritual part, can act upon the muscles to produce motion, we are totally ignorant.

19. We may be surprised at the operations of sight. We turn our eyes, and in an instant we see innumerable objects around us, and at various distances; we see objects approaching us which may expose our lives, and we shun them; we see things that we want, and direct our course to them; we spy objects of delight, and we contemplate them; we cast a look at the heavens, and in an instant we discover the shape and the color of worlds, at the distance of millions of miles; we survey the visible heavens in a moment, and thus we are able to contemplate the amazing wonders of creation.

20. Still more rapid is *thought*. We close our eyes, but the ideas of distant worlds are retained in the mind; our thoughts dart from the earth to the sun, or more distant orbs, in an instant; in an instant they are recalled, and fastened on a tree by our side, or on a cat that purrs at our feet; then they are instantaneously winged to a mountain or a river on the other side of the globe. Such are the operations of the invisible, but ever-active being, the soul, or spiritual part of man.

21. Most animals possess the like senses as the human race; and in many of them the senses are far more acute than in man. The perception of the dog, in smelling, enables him to follow the tracks of his owner to any distance; the sight of the hawk, or the eagle, discovers to him his prey from the loftiest hight. Nor is the reason of the brute, though more limited than that of

man, less wonderful. The horse and the ox have this faculty in a degree which enables them to learn and remember what is necessary to secure themselves from danger, and to do what their owner wishes them to perform. Instinct is a faculty, which, without the process of reasoning, directs the animal with unerring certainty, to select his proper food; and in wild animals, which are not under the protecting care of man, this faculty directs them, with certainty and uniformity, to provide themselves with food, and to find or form a place of shelter, and a nest or a lodge for their young. In their care of their young, the animals manifest the same affection and providence which are exhibited by the human race; and in defending them, their courage equals that of the boldest hero.

22. If the animal and vegetable kingdoms, with which we are conversant every hour of our lives, are full of incomprehensible mysteries, how can we be surprised that the existence of a Supreme Being, and his attributes and operations, should present to our contemplation objects equally incomprehensible? Men are prone to object to mysteries in religion, and to reject some of the doctrines of revelation, because they cannot comprehend them. But before men deny the truth of revelation, on account of mysteries, they should deny that they can, by an act of the will, move a foot or lift an arm; for they can no more comprehend the operation of the *will* upon the *muscles*, than they can the being and attributes of God.

23. There have always been men, called philosophers, who have attempted to pry into the secrets of creation, and discern what God intended to conceal, or what men have not capacities to comprehend. One philosopher makes a book, to prove that we have no *innate* ideas, or principles, that is, that we have no ideas before we are born, or that ideas are not born with us; but that we derive all our ideas from *sensation* and *reflection*. Another writer makes a book, to disprove these opinions. Now we have no certain means of deciding this question; and if we had, the decision would be of no practical use.

24. Philosophers write largely on the subject of *personal identity*, endeavoring to show by what means we know to-day, that we are the *same persons* we were yesterday. This is a useless inquiry, at least as far as mankind in general are concerned. The truth is, we have a faculty given to us by our Creator, by which a man *knows with certainty* that he is the same person *now*, which he was at any former time. If a man engages to marry a certain lady, or to pay a certain note, at the end of sixty days, when the time arrives, he *knows* that he is the same person that made the promise, and never doubts the fact. By implanting in man this faculty or con-

sciousness, the Creator has saved us the trouble of *reasoning* on the subject.

25. In like manner, many books have been written respecting the freedom of the human will, to ascertain how far a man's will is determined by his voluntary choice, or by circumstances over which he has no control. But without any decision of this question, we have a consciousness that we are *free to choose* good or evil; so that we feel *guilty*, if we do what we know to be wrong. This consciousness is given to us by a wise appointment of the Creator, for the purpose of regulating our choice, and for deterring us from sinning, by the fear of punishment.

26. Suppose a philosopher should attempt to discover the particular formation of the tongues of different animals, in order learn the reason why one animal will eat flesh only, and another will eat nothing but herbage. He might write a folio on the subject, and fill it with conjectures, but probably he would be disappointed in his object, and never discover the causes of the different tastes of animals. And if he could, his discoveries would be of no use. Observation and experience give us all the knowledge we want on this subject.

27. The true wisdom of men, is, *to be humble;* to strive to learn what is *useful* and *practical* in the affairs of life; and what is *necessary* for securing the favor of the Creator. Our proper business in this life, is, to make ourselves comfortable; to avoid the evils and pains of life as far as possible; to be *good* ourselves, and to *do good* to others; and by conforming to the laws of God, in this life, to qualify ourselves for the enjoyments of a better state of existence. "The fear of God is the beginning of wisdom;" and without this fear of God, or true religion, all the arts, and science, and knowledge in the world, do not constitute *true wisdom.*

God resisteth the proud, but giveth grace to the humble.

Trust in the Lord with all thy heart, and lean not to thy own understanding. In all thy ways acknowledge him, and he will direct thy paths.

Be not wise in thy own eyes: fear the Lord and depart from evil.

Happy is the man that findeth wisdom: her ways are ways of pleasantness, and all her paths are peace.

Wisdom is better than rubies, and all the things that may be desired are not to be compared to it.

The way of transgressors is hard. The way of the wicked is as darkness; they know not at what they stumble.

CHAPTER LXII.

FRANKLIN.

1. Benjamin Franklin, one of the most distinguished patriots and philosophers of America, was born at Boston, in the year 1706. His father was Josiah Franklin, who came to New England with his wife and three children, about the year 1682. He had fourteen children, by two wives. Of these, Benjamin was the youngest of the sons, and the youngest child, excepting two daughters.

2. Benjamin was intended by his father for the church, and at eight years of age he was sent to a grammar school; but his father not being able to give him a collegiate education, he was removed to an English school, for learning writing and arithmetic.

3. At ten years of age, Benjamin was taken from school, to assist his father in his occupation, which was that of a tallow-chandler, and he was employed in cutting the wicks and filling the molds. This business did not please him. He had a strong propensity for the life of a seaman, and very early made himself a good swimmer; but his father opposed his inclination.

4. Franklin continued in the occupation of his father for two years; when his father, discovering his aversion to the business, attempted to discover what business would be more

agreeable to him, and for this purpose took him to the work-shops of several mechanics. At length his father decided that he should be a cutler, and placed him with a cousin on trial. But the premium for apprenticeship being too high, he was recalled.

5. Franklin, from his earliest years, was passionately fond of reading, and expended what little money he could procure, in purchasing books. This circumstance determined his father to make him a printer. His brother, in 1717, returned from England with a press and types, for establishing a printing-house in Boston. This occupation was less disagreeable to Franklin than that of his father; though he still retained his predilection for the sea.

6. Franklin was apprenticed to his brother when twelve years of age, and made such progress in the business, as to become very serviceable to his brother. He was remarkably diligent and faithful; but he embraced every opportunity to borrow books for reading; and when a borrowed book was to be returned the next day, he often passed the greatest part of the night in reading.

7. At length a tradesman, who had a good collection of books, invited Franklin to see his library, and lent him books at pleasure. He then took a strange fancy for poetry, and composed little pieces, one of which was a sailor's song on the capture of the noted pirate Blackbeard. These, he says, were wretched verses, but they were printed, and he was dispatched to run about town to sell them.

8. Some of Franklin's verses had a great run, and this flattered his vanity; but his father checked his exultation, by ridiculing his poetry, and telling him that versifiers are always poor. He thus escaped the misfortune of being a wretched poetaster. But his love of books and his efforts at writing contributed to form his style, which afterwards proved very useful to him.

9. About this time he became intimate with a young man named Collins, with whom he entered into a controversy in writing, on the subject of female education. Some of the papers fell into the hands of his father, who told him that his spelling and pointing were better than those of Collins; but in elegance of expression, arrangement and perspicuity, Collins was his superior.

10. Franklin being convinced of the justness of his father's remarks, set himself to improve his style. At this time, an odd volume of the Spectator, by Addison, fell into his hands; he read it again and again, was enchanted with the style, and wished he could imitate it: and it is certain that in ease and perspicuity, Franklin's style very much resembles that of *Addison.*

11. When Franklin was sixteen years of age, he read a book, recommending vegetable diet; in consequence of which, he abstained for some time from animal food. This he found inconvenient; but the book taught him how to prepare certain dishes of potatoes and rice, and he proposed to his brother, who boarded him, that if he would allow him half the price of his board, he would maintain himself. This proposal was accepted, and Franklin was able to save half of that sum for the purchase of books.

12. When Franklin's brother and the workmen went to dinner, he staid behind, dispatched a frugal meal, consisting of a biscuit or slice of bread, a bunch of raisins or a bun, with a glass of water; then devoted the remainder of the time before the hour of work, to reading; and he thought that his temperance contributed to the clearness of his ideas, and quickness of conception.

13. While laboring to form a good style, Franklin met with a grammar, at the end of which there was an essay on logic, and another on rhetoric. He procured also Xenophon's "Memorable Things of Socrates." From these he adopted the Socratic mode of disputation, and renounced the method of blunt contradiction, and positive argument. When he advanced a proposition which might be controverted, he did not make use of the words *certainly*, *undoubtedly*, or others expressing positiveness; but rather, such expressions as, *I imagine*, *I suppose*, or, *it appears to me*. This modest mode of expressing his opinions, he found to be most effectual in convincing his opponents.

14. In the year 1720 or 1721, Franklin's brother began to print a newspaper, the New England Courant, the second newspaper that was published in America. Some of his friends would have dissuaded him from this undertaking; a single newspaper being, in their opinion, sufficient for the country. But the project was carried into execution, and Franklin was employed in distributing the papers among the customers.

15. An article inserted in this paper gave offense to the assembly or general court, and the publisher was taken into custody, and imprisoned a month. His enlargement was accompanied with an order that James Franklin should no longer print the newspaper entitled the New England Courant. In consequence of this, the paper was printed in the name of Benjamin Franklin.

16. But differences had frequently arisen between James Franklin and his brother Benjamin, and the latter was subjected to chastisement. At length, Benjamin determined to quit his brother's service and the town of Boston. He therefore resolved to leave the town privately, and his friend Collins assisted him in his design. Having sold a part of his books, to procure

money, he went privately on board of a sloop bound to New York.

17. When Franklin arrived at New York, he was only seventeen years of age, and an entire stranger. He applied to William Bradford, who had been the first printer in Pennsylvania, but had quitted the province, in consequence of a quarrel with Governor Keith. Bradford could not employ Franklin, but he recommended him to his son in Philadelphia.

18. Franklin embarked in a boat for Amboy, leaving his trunk to follow by water, the usual conveyance. A squall arose, which shattered the sails, and threw the boat upon Long Island. During the squall, a drunken Dutchman fell overboard, but Franklin seized him by the foretop, and saved his life.

19. After much suffering, Franklin arrived at Amboy, and pursued his journey on foot towards Burlington. Being fatigued, and wet with rain, he stopped at noon at a paltry inn, where he remained till the next day. Here his wretched appearance made him suspected to be a runaway servant. However, he was not taken up, and he pursued his journey to Burlington.

20. Franklin arrived in Philadelphia in his working-dress, covered with dirt, and not acquainted with a single soul in the city. He knew not where to seek a lodging; he was fatigued, and hungry; and all his money consisted of a single Dutch dollar, and a few coppers, which he gave to the boatman for his passage.

21. Walking till he came to Market-street, he met a child with a loaf of bread, and inquiring where it was obtained, the boy pointed to the place; and Franklin procured of the baker three large rolls. Having no room in his pockets, which were filled with articles of clothing, he walked with a roll under each arm, eating the third. In this condition he passed by the house of one Read, whose daughter was afterwards his wife. She was then standing at the door, and observing him, she thought he made a singular appearance.

22. Making a circuit, Franklin came to the boat again, and there he gave his two rolls to a woman and her child, who came in the boat with him. He then went up the street, and joining the people who were going to a meeting, he entered a quakers' meeting-house. After looking round for some time, and hearing nothing said, he fell asleep, from weariness, and continued in a sound sleep, till the assembly were dispersing, when one of them awaked him.

23. The next day, Franklin, putting himself in a decent trim, went to the house of Andrew Bradford, the printer, where he found his father, whom he had seen in New York, who introduced Franklin to his son. Here he was treated with kindness,

but could not get employment. Bradford, however, recommended him to one Keimer, a miserable printer, with few materials.

24. Keimer, after a few days, employed Franklin, and it so happened that he took lodgings in the house of Read, whose daughter had seen him wandering in the street, eating his roll. Franklin's clothes had now arrived, and he was able to appear in a more suitable dress.

25. Franklin now began to earn a little money, and to contract acquaintance with young persons in the city. But a brother-in-law, named Holmes, master of a trading sloop, was at Newcastle, and hearing that Franklin was at Philadelphia, wrote to him to persuade him to return to Boston. His answer was received by Holmes, when Governor Keith was present. Governor Keith sought for Franklin, and advised him to set up the business of printing for himself, promising him assistance.

26. In 1724, Franklin returned to Boston, to the surprise of his father, who had not heard where he was. He was well received by the family, except by his brother. His father, though pleased with his appearance, could not consent that he should begin business for himself, as he was yet a minor. Franklin therefore departed again for Philadelphia, stopping at Newport and visiting his brother John, who was settled there and married.

27. On Franklin's arrival at Philadelphia, Governor Keith persuaded him to prosecute the scheme of beginning the printing business, promising him his aid. "Make out a list (said he) of printing-materials which will be wanted; I will send to England for the articles, and you may repay me when you can." This was said with all apparent sincerity, and Franklin believed the governor, not knowing that he was liberal in promises which he meant not to fulfill.

28. An inventory of printing-materials was made, which Franklin estimated would cost about a hundred pounds sterling. The governor then advised him to go to England himself to select the articles; but the ship not being ready to sail, Franklin continued with Keimer. The governor frequently invited him to his house, and spoke of establishing him in business. He promised him letters of recommendation to persons in England, and a letter of credit for money.

29. When the time of sailing approached, Franklin applied for the letters, but the governor was too busy to furnish them; and after repeated disappointments, Franklin embarked. The vessel came to anchor off Newcastle, and the governor's dispatches were received on board. Franklin supposed the letters for him were in the bag, and sailed to England. Here he found that the governor had not furnished any letters for him.

30. Franklin being thus in England, without money to buy

types, was obliged to get employment for support, and he engaged in business at one Palmer's. He had a few pistoles when he arrived in London; but he was tricked out of his money, by an idle, dissolute companion. He carried with him, however, a purse made of asbestos, which Sir Hans Sloane purchased for his collection, and for which he paid him a considerable sum.

31. On Franklin's entrance into employment, he worked at first as a pressman. He drank nothing but water: the other workmen were great drinkers of beer; yet he had more strength than any of them. They called him the *American Aquatic*. His fellow-pressman drank six or seven pints of beer every day, for which he paid four or five shillings each week, while Franklin's drink cost him nothing.

32. Being afterwards occupied as a compositor in another room, he prevailed on some of his fellow-workmen to adopt his plan of frugal meals, consisting of a good basin of warm gruel, with toasted bread and nutmeg. Those who continued to gorge themselves with beer, often contracted debt and lost their credit, by neglecting to pay their score. They then called upon Franklin to be security for them, and every Saturday evening he had to pay their debts.

33. In 1726, Franklin engaged himself to one Denham, a merchant, at a salary of fifty pounds a year, and returned to Philadelphia. Denham took a shop in Water-street, and Franklin assisted him in his business. But in a few months both were taken sick, and Denham died. Franklin was therefore thrown again upon the wide world; and he entered again into the service of Keimer; but in consequence of ill treatment, he left him, and entered into an engagement with one Meredith, and imported types for a printing-office.

34. About the year 1729, Franklin purchased the property of his partner, and carried on the printing business himself. In his occupation he was industrious, and frugal; he wore a plain dress, and was never seen at any place of public amusement; nor did he waste time in hunting or fishing. To show that he was not above his business, he sometimes conveyed home, in a wheelbarrow, the paper he had purchased. In this manner he established his credit, and gained property.

35. In 1730, Franklin married the woman who had seen him, when he first arrived in Philadelphia, wandering in the street, eating a roll of bread. She proved to be a good wife and a faithful companion, and contributed to the success of his business.

36. About the year 1731, Franklin set on foot a subscription for a public library, and succeeded in establishing it. It was *incorporated* in 1742. In 1732, he began to publish Poor

Richard's Almanac, in which were inserted those concise maxims respecting industry and economy, which have been a thousand times published, and, no doubt, with beneficial effects. This was continued many years, and in the almanac for the last year, these maxims were collected and called "The Way to Wealth."

37. Franklin's industry, talents, and fidelity, recommended him to public notice. In 1736, he was appointed clerk to the general assembly, and in 1737, he was appointed post-master. About the year 1738, he formed the first company for extinguishing fires. Not long after, he began his experiments on electricity, which he continued many years, and his discoveries ultimately extended his reputation to all parts of Europe, and recommended him to the notice of learned societies.

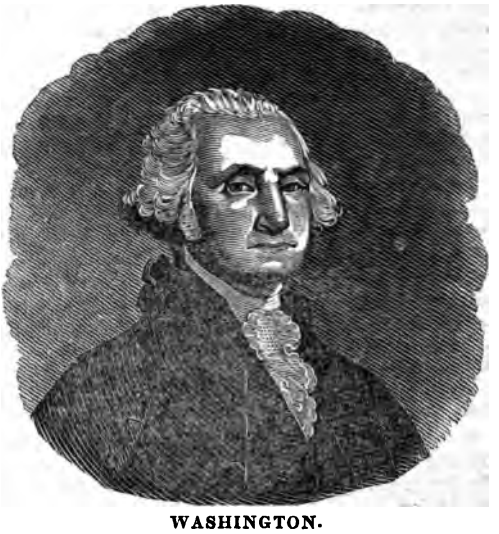
38. In 1747, Franklin was elected a member of the general assembly, in which he soon acquired very extensive influence. He always supported the rights of the people, in opposition to the claims of the proprietaries. He was also instrumental in promoting the means of education; and in pursuance of his plan, the constitution of an academy was formed and signed in 1749. This was the foundation of the University of Philadelphia. He was also the principal instrument in laying the foundation of the hospital.

39. In 1754, an effort was made to form a union of the colonies, for the purpose of defending them from the depredations of the Indians on the frontiers. Commissioners from several of the colonies met at Albany, and framed a plan of union. Of these Dr. Franklin was one. The project was, however, defeated by the British ministry.

40. From this time Dr. Franklin, during most of his life, was occupied with the political affairs of the colonies and United States. He was one of the most able as well as firm defenders of the colonial rights, in opposition to the claims of Great Britain. He was repeatedly employed as an agent to England, and was one of the American ministers who negotiated the treaty of peace in 1783. He was also a member of the convention which formed the present constitution of the United States in 1787.

41. About the year 1781, Dr. Franklin began to be affected with a complaint, which increased and continued till death. In 1788, his increasing infirmities induced him to withdraw wholly from public life. For the last year, his complaints confined him to his bed; and in April 1790, he died, aged eighty-four.

CHAPTER LXIII.



WASHINGTON.

1. George Washington, the illustrious commander of the American army, in the war of the revolution, and the first president of the United States, was the son of Augustine Washington, of Virginia, and born February 22d, 1732. His father dying when he was ten years of age, the care of his education devolved on his mother.

2. When Washington was young, the means of education were scanty and indifferent, and he had only common instruction in the usual branches of education; but it is said he made great proficiency in mathematics, and this qualified him for the office of surveyor, by which he laid the foundation of a large estate.

3. At the age of fifteen, Washington solicited and obtained the place of a midshipman in the British navy; but he was induced to relinquish the place, and it is said, in obedience to his mother's wishes. Little is known of his course of life, or of his character, at this early period. But his cotemporaries have remarked, that he was grave and thoughtful; diligent and methodical in business; dignified in appearance, and honorable in his deportment. In his youth, he was a stranger to dissipation.

4. At the age of nineteen, Washington was appointed an adjutant-general of Virginia, with the rank of major. At the age of twenty-one, he was dispatched by Governor Dinwiddie of Virginia, with a letter to the French commander on the Ohio, remonstrating against his taking possession of territory within the colony of Virginia, and erecting forts to secure such possession. This duty he performed with fidelity.

5. The French commander, refusing to abandon his plans, and the French continuing their project of erecting a chain of fortresses, to defend and maintain their claim to the country west of the Alleghany mountains, the assembly of Virginia raised a regiment to defend the frontiers. Of this Colonel Fry was commander, and George Washington was lieutenant colonel.

6. Colonel Washington departed with two companions as far as a place called the Great Meadows, where he was informed, by friendly Indians, that the French were erecting fortifications at the forks of the Alleghany and Monongahela rivers, near where Pittsburg now stands. Colonel Washington surprised their camp, and took the party prisoners, except the commanding officer, who was killed.

7. Soon after this, Colonel Fry died, and the command of the troops devolved on Colonel Washington, who stationed them, with some reinforcements, at the Great Meadows, where a stockade was erected, and called Fort Necessity. Here the French forces attacked the Americans, who fought with great bravery; Colonel Washington exposing himself on the outside of the fort, and conducting the defense with intrepidity.

8. The superiority of the French forces compelled Colonel Washington to surrender, but upon honorable terms; the garrison marching out with the honors of war, retaining their arms and baggage, and having permission to march unmolested into the inhabited parts of Virginia. The assembly voted thanks to Colonel Washington, and the troops under his command.

9. In 1755, Great Britain sent two British regiments to maintain the claims of the crown, and expel the French from the territory in dispute. These were commanded by General Braddock, who invited Colonel Washington to serve with him as a volunteer aiddecamp. This invitation was accepted, and General Braddock advanced into the wilderness.

10. By advice of Colonel Washington, General Braddock left his heavy artillery and baggage behind, and advanced with twelve hundred men, in hopes to reach the French fort while weak, and before reinforcements should arrive. These troops were delayed by obstructions and want of bridges; and Colonel Washington being indisposed, was left at the Great Meadows.

11. As soon as Colonel Washington had recovered, he pro-

ceeded and joined the advanced detachment. But after Braddock had crossed the Monongahela, and but a few miles from the fort, the French and Indians attacked his troops, who had nothing to defend them from the enemy's fire, and a great slaughter ensued. In a short time, Col. Washington was the only aiddecamp left alive and not wounded.

12. Colonel Washington was now the only officer to convey orders from the general, and he traversed the field of battle in all directions. He had two horses shot under him, and four balls passed through his coat; but he escaped unhurt, though every other officer on horseback was killed or wounded. Providence preserved him for a more exalted station, and more important services.

13. General Braddock conducted himself with great bravery, and by his example, encouraged his troops to stand their ground; but valor was useless against enemies covered by woods. At last the general, who had three horses shot under him, received a wound, of which he died in a few days after the battle. On the fall of Braddock, the troops gave way, and could not be rallied till they had crossed the Monongahela.

14. In this fatal battle, sixty-four officers, out of eighty-five, were killed or wounded, and of three Virginia companies, scarcely thirty men remained alive. The intrepid and prudent conduct of Washington, in this affair, served to exalt his reputation, and contributed to increase that public confidence in his military talents, which afterwards raised him to the supreme command of the American army.

15. The defeat of General Braddock left the frontiers of Pennsylvania and Virginia exposed to continual depredations. The Virginia assembly determined to raise a regiment of sixteen companies, and appointed Colonel Washington to the command. He visited the frontiers, where he found posts, but no soldiers. Parties of French and Indians made incursions into the back settlements, murdering and capturing women and children, burning houses, and destroying crops.

16. In this distressed situation, Col. Washington attempted to raise an adequate force to defend the settlements; but this was not practicable, as Virginia alone had more than three hundred miles of frontier. The people looked to Washington for protection which he could not afford. Their distresses affected him so, that he observed, in a letter to the governor, "I could offer myself a willing sacrifice to the butchering enemy, if I could contribute to their relief."

17. In this state things remained till the year 1758, when a force was ordered to drive the French from the fort at the forks of the Monongahela. This force was delayed, so that it did not arrive till November, when it was discovered that the fort

was abandoned. The success of the English troops in the north, prevented the French from supplying the fort with an adequate number of men, and our troops took possession of it. In this year terminated the career of Colonel Washington, as a provincial officer.

18. When the United Colonies, in 1775, had determined to resist the British claims of unconditional submission, Colonel Washington, who was a member of the first congress, was unanimously appointed to the chief command of the American army. He accepted the office with great diffidence, acknowledging his consciousness of his want of abilities equal to the important trust. At the same time he declined any pecuniary compensation for his services: he desired only that his expenses might be defrayed by the public.

19. General Washington immediately entered on the duties of his office, and repaired to the army, then lying in the vicinity of Boston. As he proceeded on his journey, he was every where treated with the utmost attention and respect. He lodged one night at New-Haven. In the morning, before leaving the town, he and General Lee, who was in company, were invited into the college-yard, to witness the military exercises of a large company of students, who were training for service.

20. The manual exercises of this body of fine active young men, were performed with such precision, as to gratify and astonish the generals, and to extort from General Lee a violent exclamation of wonder. After these exercises, the company escorted the general as far as Neck Bridge, accompanied by a great body of citizens.

21. When the general arrived at Cambridge, he was received with the joyful acclamations of the army. But he found the army destitute of many things necessary for active operations. They were destitute of bayonets, and had a very small quantity of powder, not more than nine rounds to a man; nor were the troops duly organized into brigades and regiments, or well-disciplined. General Washington took the most vigorous measures to remedy these defects, and to supply deficiencies.

22. From the year 1775, to the close of the war, and the establishment of the independence of the United States, General Washington commanded the American army; and under the most distressing and discouraging circumstances, manifested the most determined resolution, fortitude, and intrepidity. When the army were destitute of food or clothing, he sympathized with them in their sufferings; when mutinous, for want of pay, he interposed his authority, tempered their passions, encouraged their hopes, and reduced them to subordination.

23. After a long series of military events, the surrender of the British army, under Cornwallis, at Yorktown, in Virginia,

in October, 1781, brought the war to a glorious issue. The army, however, was not disbanded till 1783, after the negotiations for peace, between the powers at war. The army returned to the banks of the Hudson, where they remained till the British troops had withdrawn from New York.

24. In November, 1783, the British army evacuated New York, and General Washington entered the city, where he was received with every mark of respect.

25. It now became necessary for the general to take leave of the army, and the manner of his taking leave of his officers was no less affecting than solemn. Having assembled the officers, he called for a glass of wine, and thus addressed them: "With a heart full of love and gratitude, I now take leave of you. I most devoutly wish that your latter days may be as prosperous and happy, as your former ones have been glorious and honorable."

26. Having drank, the general added, "I cannot come to each of you, to take my leave, but shall be obliged to you, if each will come and take me by the hand." General Knox, who was next to him, turned, and being incapable of utterance, General Washington grasped his hand, and embraced him. In like manner, each officer came, and he thus took an affectionate leave; but not a word was uttered on either side. A solemn silence prevailed. Tears of sensibility glistened in every eye. The tenderness of the scene exceeded all description.

27. The army being disbanded, General Washington proceeded to Annapolis, in Maryland, then the seat of congress, for the purpose of resigning his commission. On his way, he delivered to the controller of accounts, in Philadelphia, a statement of the expenditure of all the public money that had passed through his hands. His accounts were all in his own handwriting, and nothing was charged for personal services.

28. When the general appeared before congress, he was received as the founder of the American republic; every eye gazed upon the illustrious citizen; every heart was swelled with emotions of joy and gratitude; tears flowed from every eye; nor did the hero suppress the manly tear. After a decent pause, the general rose and addressed the president, Thomas Mifflin, congratulating congress on the termination of the contest; and, resigning his commission into the hands of the president, commended the interests of his country to the protection of Almighty God.

29. The president replied in the most respectful and affectionate terms, expressing the high sense which congress entertained of the wisdom, prudence, and military talents, which the general had displayed; uniting with him in commending the *interests* of the country to Almighty God, and addressing to

him earnest prayers that the general's remaining days might be as happy as the past had been illustrious, and that he might finally receive a reward that this world cannot give.

30. After resigning his commission, General Washington retired to his mansion on the bank of the Potomac, rejoicing that he could again sit under his own vine and fig-tree, without fear of molestation. Here he pursued his favorite occupation, husbandry, solacing himself with tranquil enjoyments; and, as he himself expresses his feelings: "Envious of none, and determined to be pleased with all; moving down the stream of life, until I sleep with my fathers."

31. General Washington, however, was not permitted to remain long in private life. After the dangers of the war were past, the weakness of the confederation began to be manifest. There was no power in congress to raise money for paying even the interest of the national debt; commerce languished; the people were distressed with heavy debts, and public credit was prostrated. In this situation, a proposition, made first in Virginia, was adopted by the states, to appoint commissioners to frame regulations for relieving the country from its embarrassments.

32. The commissioners or delegates for this purpose, convened at Annapolis, in 1786; but the result was, that their powers were not sufficient to enable them to form a system for remedying the evils that existed. They therefore recommended to the states to appoint delegates, with more ample powers, to meet at Philadelphia, in May following. This plan was adopted; and General Washington was appointed one of the delegates of Virginia.

33. The general, at first, declined to accept the appointment; having previously resolved not to have any further concern with public affairs. But he was persuaded to accept. The convention met at Philadelphia, in May, 1787, and unanimously chose General Washington for their president. In September following, the convention closed their labors, and submitted the form of a constitution for the United States, to the people, for their adoption. This is now the constitution of the United States.

34. General Washington was selected to be the first president under this constitution, and induced to accept the appointment, notwithstanding all his resolutions to retire for ever from public business. As he proceeded towards New York, where Congress was assembled, he was treated with the highest respect and affection. The roads near the large towns were crowded with citizens, and even the children strewed the way with flowers. On his arrival at New York, he took the oath of office, and entered on its duties, April, 1789.

35. In autumn of this year, President Washington visited

Boston, receiving every where the most marked attention of a grateful and affectionate people. He was escorted into Boston with great parade; thousands of citizens assembled to obtain a sight of the beloved chief of a great nation; and even the children, in immense numbers, lined the streets, to welcome the father of his country to the metropolis of New England, to the cradle of the revolution.

36. Washington, at the end of four years, was again unanimously elected president for a like term; and he again consented to serve his country. In 1796, he announced his final determination to decline a re-election; and published an address to the people of the United States, full of affectionate advice, and sound maxims of wisdom. He concluded with offering his congratulations to the people on the success of the government, and repeated his fervent supplications to the Supreme Ruler of the universe, that his providential care might be extended to the United States; that the virtue and happiness of the people might be preserved; and that the government which they had instituted for the protection of their liberties, might be perpetual.

37. General Washington retired to his estate, and devoted himself to agricultural pursuits. But in 1798, when the government found it necessary to defend the country from French aggressions, he was again placed at the head of the American army. He accepted his commission, but on condition that he should not be called into the field, until the army was in a situation to require his presence. But an adjustment with France rendered this unnecessary.

38. On the 13th of December, 1799, General Washington took cold, by exposure to a light rain, and was seized with an inflammatory affection of the windpipe, succeeded by difficult deglutition and laborious respiration. This complaint baffled medical skill, and within twenty-four hours from his seizure, he expired. In the immediate view of death, he retained his usual calmness and equanimity, and died confiding in the mercy of God, and resigned to his will.

39. On this melancholy occasion, the people of the United States manifested their unfeigned sorrow; and the public halls and ships were shrouded with mourning. Congress adjourned until the next day, when they adopted measures to express their regret, on account of the national loss; and resolved that a marble monument should be erected at the capitol in Washington, to commemorate the great events of his military and political life.

CHAPTER LXIV.

EXTRACT FROM A VALEDICTORY ADDRESS TO THE YOUNG GENTLEMEN WHO COMMENCED BACHELORS OF ARTS, AT YALE COLLEGE, JULY 25, 1776.

BY THE REV. TIMOTHY DWIGHT.

The speaker having described the condition and prospects of the United States, proceeds:

1. This, young gentlemen, is the field in which you are to act. It is here described to you, that you may not be ignorant or regardless of that great whole, of which each of you is a part, and perhaps an important one. The period in which your lot is cast, is possibly the happiest in the roll of time. It is true, you will scarcely live to enjoy the summit of American glory; but you now see the foundations of that glory laid.

2. A scene like this is not unfolded in an instant. Innumerable are the events in the great system of Providence, which must advance the mighty design before it can be completed. Innumerable must be the actors in so vast a plot, and infinitely various the parts they act. Every event is necessary in the great system, and every character on the extended stage. Some part or other must belong to each of you, perhaps a capital one.

3. You should by no means consider yourselves as members of a small neighborhood, town or colony only, but as being concerned in laying the foundations of American greatness. Your wishes, your designs, your labors, are not to be confined by the narrow bounds of the present age, but are to comprehend succeeding generations, and be pointed to immortality.

4. You are to act, not like inhabitants of a village, nor like beings of an hour, but like citizens of a world, and like candidates for a name that shall survive the conflagration. These views will enlarge your minds, expand the grasp of your benevolence, ennoble all your conduct, and crown you with wreaths which cannot fade.

5. Influenced by these great, these elevated motives, you will spare no labor to furnish yourselves with the requisite accomplishments for the business you choose, nor, when you have chosen it, will you fail of attempting at least to discharge it with honor. In the still, but important scenes of private life, scenes in which all of you must be concerned, your ceaseless endeavors will be exerted to show yourselves examples of the best conduct, and in that way to improve and refine the morals of mankind.

6. Your ceaseless endeavors will be exerted to diffuse happiness all around you, to blunt the stings of pain, to sooth the

languor of sickness; to charm the pangs of grief, to double the ecstasy of joy, and to light up a smile in the clouded face of melancholy. You cannot fail to reverence the hoary head, to bridle the excursions of youth, to dry the tears of the orphan, to spare the blushes of needy merit, and to open your ears and *seal your bosoms upon the secret concerns of a friend.*

7. That impious profaneness which scoffs at the institutions of heaven; that swinish grossness which delights to wound the ear of delicacy; that ingratitude which forgets the benefactor, while it is rioting on the benefit; that slander, which like the sythe of death mows down every thing in its way, and with a satanic smile exults over the characters it has ruined; you will fly, sooner than the envenomed path of the adder, or the drawn knife of the midnight ruffian.

8. Inspired by these glorious views, in the medical character you will apply yourselves with unremitted ardor to anatomical and philosophical knowledge, to extend the science of healing, to contract the dominion of disease, to annihilate the power of pain, to restore and to preserve the health and happiness of mankind. You will shudder to imbrue your hands in the blood of your countrymen, whether the work is to be done by the naked knife, or through the surer as well as safer medium of empiricism.

9. We shall not have the pain of seeing you, after six months consumed in study or idleness, with a physician, rush forth into the world, and under the thick covering of long, unintelligible terms, a frozen, hypocritical phiz, a blustering advertisement of cures you never performed, and a front like the shield of Ajax, with

> ——Seven thick folds o'ercast,
> Of tough bull-hide, of solid brass the last,

delude the ignorance, empty the purses, and end the lives, of your fellow-creatures.

10. Your minds will not be narrow enough to form *nostrums* of your own, nor weak enough to venture hastily upon the hidden poison of those which have been formed by others. If accident, your ingenuity, or the course of your practice, shall have given you the knowledge of any method, by which the ravages of sickness may be prevented, the return of health expedited, and the crimson glow more speedily restored to the pallid face; love to mankind, duty to your MAKER, and a generous scorn of that narrowness which limits blessings to one's self, will prompt you to an immediate communication of it to mankind; and the same spirit in your countrymen, will as readily retribute the merited reward.

11. To promote this interesting design, no valuable treatise

will be unturned by you, no rational expedient neglected. The science of botany will engage a particular share of your attention. Need I remind you that it is a peculiar mark of the millennial period, that human life shall be lengthened, and that the child shall die a hundred years old? As all events are effected by secondary causes, it is in a high degree probable, that this length of days will be the consequence of an increase of botanical knowledge. The innumerable multitude of plants, for which we know no use, and which nevertheless were not created in vain, add great strength to this conjecture. How happy might you justly esteem yourselves, if, by your industry, you could contribute to the accomplishment of this glorious event!

12. With the same views, in the legal profession you will exert all your abilities to punish guilt, to exculpate innocence, and enlarge the dominion of justice. That meanness, that infernal knavery, which multiplies needless litigations, which retards the operation of justice, which, from court to court, upon the most trifling pretenses, postpones trial, to glean the last emptyings of a client's pocket, for unjust fees of everlasting attendance, which artfully twists the meaning of law to the side we espouse, which seizes unwarrantable advantages from the prepossessions, ignorance, interests and prejudices of a jury, you will shun, rather than death or infamy.

13. Your reasonings will be ever fair and open, your constructions of law candid, your endeavors to procure equitable decisions unremitted. The practice of law in this, and the other American states, within the last twenty years, has been greatly amended; but those eminent characters to whom we are indebted for this amendment, have met with almost insurmountable obstructions to the generous design. They have been obliged to combat interest and prejudice, powerfully exerted to retard the reformation: especially that immovable bias, a fondness for the customs of our fathers. Much therefore remains to be done, before the system can be completed. This is a copious field for the employment of your faculties. May your honest and disinterested labors, for the promotion of so great and valuable a purpose, meet with the success, the reward, and the glory, due to the benefactors of mankind.

14. But there is no scene in which these extensive views will be more necessary, or in which their influence will produce nobler effects, than in the kindred science of legislation and civil government. Should the voice of your countrymen call you to this employment, let it not be said, let it not be thought, that you received an office for which you were unqualified. It is indispensably necessary that the person who acts in this character, should be thoroughly master of the laws, manners, cus-

toms and state, of his own, and other countries, of the history of every civilized nation, and in a word, of every branch of human knowledge.

15. You will not, therefore, forget, that it is not the multitude of its members, which makes a wise legislature, and that innumerable ciphers stand but for nothing. Do not console yourselves with the reflection, that, if you are ignorant of the interests of your country, others are not; and despise the thought of having no other consequence, than barely to be a numerical addition to the legislative body. Inform yourselves with every species of useful knowledge. Remember that you are to act for the empire of America, and for a long succession of ages.

16. Let it be your unceasing care, as well as wish, to improve the arts of husbandry and manufacturing, to enlarge our inland and foreign commerce, and to secure to these states the diffusive benefits of the American fishery. With unwearied attention, endeavor to facilitate the execution of justice, to establish universal good order, to repress licentiousness, to avert the poison of luxury, to stamp infamy on political corruption, to refine our manners, to improve our morals, to increase our naval and military strength, and to fix on an immovable basis, civil and religious liberty.

17. Upon every occasion, let it be your glory, and the end of all your designs, to shine as the patrons of science, the friends of merit, and the brightest examples of religion and virtue. With legislators like these, we may laugh at the impotent malice of other nations, and look forward with rapture to the superlative grandeur and happiness of our own.

18. In the best of all professions, that of an embassador of peace, these views will add one to those innumerable great and generous motives, which may engage you to exert your faculties for the endless happiness of the human race. When you remember that your lot is cast in that land, which, in such a multitude of circumstances, is evidently the favorite of heaven; when you remember that you live amongst the most free, enlightened and virtuous people on earth; when you remember that your labors may contribute to the hastening of that glorious period, when nations shall be spiritually born in a day; with what zeal, with what diligence, with what transport, must you be inspired!

19. What pains will you spare, to clear yourselves from ridiculous and disagreeable defects, and to accomplish yourselves in learning and *eloquence!* With what fervor will you check the career of iniquity, break the dreams of sloth, pour balm into the wounded spirit, and increase the angelic raptures of *piety!* Be these your views, these your motives, this the

scope of all your wishes. Proceed with alacrity to execute the exalted design. Spare no labor, no prayer, to furnish yourselves with every human, every divine accomplishment. Leave nothing undone, which ought to be done; do nothing which ought to be omitted.

20. Let the transitory vanities, the visionary enjoyments of time, fleet by you unnoticed. Point all your views to the elevated scenes of an immortal existence, and remember that this life is but the dawn of your being. Encounter troubles with magnanimity; enjoy prosperity with moderation. Exert every faculty, employ every moment, to advance the glory of your MAKER, and the sum of human happiness. With such citizens, with such a clergy, with such a laity, as are above described, in prospect, we can scarce forbear to address the enraptured hymn of Isaiah to our country, and sing, Arise, shine, for thy light is come, and the glory of the LORD is risen upon thee! Nations shall come to thy light, and kings to the brightness of thy rising.

CHAPTER LXV.

COW-TREE, OR MILK-TREE, IN SOUTH AMERICA.—FROM BARON HUMBOLDT'S TRAVELS.

There grows in South America a tree, which is called by a Spanish name, that signifies *cow-tree*. It is found chiefly along the coast between Barbula and Maracaybo. The tree produces oblong pointed leaves, with a fruit somewhat fleshy, containing one or two nuts. From an incision in the stem, there issues, abundantly, a thick, glutinous, milky fluid, perfectly free from acrimony, and having an agreeable smell. It is drank by the negroes, and free people, who work on the plantations, and travelers drink it without any injurious effect. When exposed to the air, this juice presents on its surface a yellowish, cheesy substance, in thin layers, which are elastic, and in five or six days becomes sour, and afterward offensive.

This is a very interesting fact. We can hardly imagine how the human species could exist without farinaceous substances, the flour of edible grain, and without the nutritious fluid which the breast of the mother supplies for infants. The amylaceous part of flour, or starch, is distributed in the seeds, and deposited in the roots of vegetables; while the milk we use as food, appears to be exclusively the production of animal organization. Such are the impressions we receive in childhood; and hence our surprise at seeing the produce of the cow-tree. A few drops of this vegetable fluid, impress us with an idea of the power and fecundity of nature.

This tree, with dry and leathery foliage, grows on the

parched side of a rock, and its large woody roots scarcely penetrate into the ground. For several months in the year, its leaves are not moistened by a shower; its branches look as if dead and withered; but from its stem, when bored, flows a nourishing milk. It flows most freely at sunrise. At that time the blacks and natives are seen coming from all parts, with large bowls, to receive it. One imagines he sees the family of a shepherd, who is distributing milk to his flock.

DOMESTIC ECONOMY, OR THE HISTORY OF THRIFTY AND UNTHRIFTY.

There is a great difference among men, in their ability to gain property; but a still greater difference in their powers of using it to advantage. Two men may acquire the same amount of money, in a given time; yet one will prove to be a poor man, while the other becomes rich. A chief and essential duty in the management of property, is, that one man spends only the *interest* of his money, while another spends the *principal.*

I know a farmer by the name of THRIFTY, who manages his affairs in this manner. He rises early in the morning, looks to the condition of his house, barn, home-lot, and stock; sees that his cattle, horses, and hogs, are fed; examines the tools, to see whether they are all in good order for the workmen; takes care that breakfast is ready in due season, and begins work in the cool of the day. When in the field, he keeps steadily at work, though not so violently as to fatigue and exhaust the body; nor does he stop to tell or hear long stories. When the labor of the day is past, he takes refreshment, and goes to rest at an early hour. In this manner he earns and gains money.

When *Thrifty* has acquired a little property, he does not spend it, or let it slip from him, without use or benefit. He pays his taxes and debts when due or called for; so that he has no officer's fees to pay, nor expenses of courts. He does not frequent the tavern, and drink up all his earnings in liquor that does him no good. He puts his money to use, that is, he buys more land, or stock, or lends his money at interest,—in short, he makes his money produce some profit or income. These savings and profits, though small by themselves, amount in a year to a considerable sum, and in a few years they swell to an estate. Thrifty becomes a wealthy farmer, with several hundred acres of land, and a hundred head of cattle.

Very different is the management of UNTHRIFTY. He lies in bed till a late hour in the morning,—then rises, and goes to the bottle for a dram, or to the tavern for a glass of bitters. Thus he spends six cents before breakfast, for a dram that makes him

dull and heavy all day. He gets his breakfast late, when he ought to be at work. When he supposes he is ready to begin the work of the day, he finds he has not the necessary tools, or some of them are out of order; the plow-share is to be sent half a mile to a blacksmith to be mended; a tooth or two in a rake, or the handle of a hoe is broke; or a sythe or an ax is to be ground. Now he is in a great hurry; he bustles about to make preparations for work; and what is done in a hurry, is ill done; he loses a part of the day in getting ready, and perhaps the time of his workmen. At ten or eleven o'clock, he is ready to go to work; then comes a boy and tells him the sheep have escaped from the pasture, or the cows have got among his corn, or the hogs into the garden. He frets and storms, and runs to drive them out,—a half hour or more time is lost in driving the cattle from mischief, and repairing a poor, broken fence; a fence that answers no purpose but to lull him into security, and teach his horses and cattle to be unruly. After all this bustle, the fatigue of which is worse than common labor, *Unthrifty* is ready to begin a day's work at twelve o'clock. Thus half his time is lost in supplying defects which proceed from want of foresight and good management. His small crops are damaged or destroyed by unruly cattle. His barn is open and leaky; and what little he gathers, is injured by the rain and snow. His house is in a like condition; the shingles and clapboards fall off, and let in the water, which causes the timber, floors, and furniture, to decay; and, exposed to the inclemencies of weather, his wife and children fall sick; their time is lost, and the mischief closes with a ruinous train of expenses for medicines and physicians. After dragging out some years of disappointment, misery, and poverty, the lawyer and the sherif sweep away the scanty remains of his estate. This is the history of UNTHRIFTY,—his principal is spent,—he has no interest.

Not unlike this, is the history of the grog-drinker. This man wonders why he does not thrive in the world; he cannot see the reason why his neighbor *Temperance* should be more prosperous than himself; but in truth, he makes no calculations. Ten cents a day for grog, is a small sum, he thinks, which can hurt no man! But let us make an estimate; arithmetic is very useful for a man who ventures to spend small sums every day. Ten cents a day amount in a year to thirty-six dollars and a half; a sum sufficient to buy a good farm-horse! This surely is no small sum for a farmer or mechanic. But in ten years, this sum amounts to three hundred and sixty-five dollars, besides interest in the mean time! What an amount is this for drams and bitters in ten years! it is money enough to build a small house! But look at the amount in thirty years! One thousand and ninety-five dollars! What a vast sum to

run down one man's throat in liquor! a sum that will buy a farm sufficient to maintain a small family. Suppose a family to consume a quart of spirits in a day, at twenty-five cents a quart. The amount of this in a year, is ninety-one dollars and a quarter; in ten years, nine hundred and twelve dollars and a half; and in thirty years, two thousand seven hundred and thirty-seven dollars and a half! A great estate may thus be consumed in a single quart of rum! What mischief is done by the love of spiritous liquors!

But, says the laboring man, "I cannot work without spirits; I must have something to give me strength." Then drink something that will give durable nourishment. Of all the substances taken into the stomach, spiritous liquors contain the least nutriment, and add the least to bodily vigor. Malt liquors, melasses and water, milk and water, contain nutriment, and even cider is not wholly destitute of it; but distilled spiritous liquors contain little or none.

But, says the laborer or the traveler, "spiritous liquors warm the stomach, and are very useful in cold weather." No, this is not correct. Spirits enliven the feelings for half an hour; but leave the body more dull, languid and cold, than it was before. A man will freeze the sooner for drinking spirits of any kind. If a man wishes to guard against cold, let him eat a biscuit, a bit of bread, or a meal of victuals. Four ounces of bread will give a more durable warmth to the body, than a gallon of spirits. Food is the natural stimulant, or exciting power, of the human body; it gives warmth and strength, and does not leave the body, as spirit does, more feeble and languid. The practice of drinking spirits gives a man red eyes, a bloated face, and an empty purse. It injures the liver, produces dropsy, occasions a trembling of the joints and limbs, and closes life with a slow decay or palsy. This is a short history of the drinker of distilled spirits. If a few drinking men are found to be exceptions to this account, still the remarks are true, as they apply to most cases. Spiritous liquors shorten more lives than famine, pestilence, and the sword!

PRECEPTS CONCERNING SOCIAL RELATIONS.

Art thou a young man, seeking for a partner for life? Obey the ordinance of God, and become a useful member of society. But be not in haste to marry, and let thy choice be directed by wisdom.

Is a woman devoted to dress and amusement? Is she delighted with her own praise, or an admirer of her own beauty? Is she given to much talking and loud laughter? If her feet

abide not at home, and her eyes rove with boldness on the faces of men, turn thy feet from her, and suffer not thy heart to be ensnared by thy fancy.

But when thou findest sensibility of heart, joined with softness of manners,—an accomplished mind, and religion, united with sweetness of temper, modest deportment, and a love of domestic life; such is the woman who will divide the sorrows and double the joys of thy life. Take her to thyself; she is worthy to be thy nearest friend, thy companion, the wife of thy bosom.

Art thou a young woman, wishing to know thy future destiny? Be cautious in listening to the addresses of men. Art thou pleased with smiles and flattering words? Remember that man often smiles and flatters most, when he would betray thee.

Listen to no soft persuasion, till a long acquaintance and a steady respectful conduct have given thee proof of the pure attachment and honorable views of thy lover. Is thy suitor addicted to low vices? is he profane? is he a gambler? a tippler? a spendthrift? a haunter of taverns? has he lived in idleness and pleasure? has he acquired a contempt for thy sex in vile company? and above all, is he a scoffer at religion? Banish such a man from thy presence; his heart is false, and his hand would lead thee to wretchedness and ruin.

Art thou a husband? Treat thy wife with tenderness and respect; reprove her faults with gentleness; be faithful to her in love; give up thy heart to her in confidence, and alleviate her cares.

Art thou a wife? Respect thy husband; oppose him not unreasonably, but yield thy will to his, and thou shalt be blest with peace and concord; study to make him respectable, as well for thy own sake, as for his; hide his faults; be constant in thy love; and devote thy time to the care and education of the dear pledges of thy love.

Art thou a parent? Teach thy children obedience; teach them temperance, justice, diligence in useful occupations; teach them science; teach them the social virtues, and fortify thy precepts by thy own example: above all, teach them religion. Science and virtue will make them respectable in this life; religion and piety alone can secure to them happiness in the life to come.

Art thou a brother or a sister? Honor thy character, by living in the bonds of affection with thy brethren. Be kind; be condescending. Is thy brother in adversity? assist him; is thy sister in distress? administer to her necessities, and alleviate her cares.

Art thou a son or a daughter? Be grateful to thy father, for

he gave thee life; and to thy mother, for she sustained thee. Piety in a child, is sweeter than the incense of Persia; yea, more delicious than odors, wafted, by western gales, from a field of Arabian spices. Hear the words of thy father, for they are spoken for thy good: give ear to the admonitions of thy mother, for they proceed from her tenderest love. Honor their gray hairs, and support them in the evening of life: and thy own children, in reverence for thy example, shall repay thy piety with filial love and duty.

CHAPTER LXVI.

OMNIPRESENCE AND OMNISCIENCE OF GOD.

The substance of the following remarks is from Addison's writings.—Spectator, Volume 8.

1. Yesterday, about sunset, I was walking in the open field, till night approached. At first I amused myself with the richness and variety of colors, which appeared in the western parts of heaven: in proportion as they faded, several stars appeared, one after another, till the whole firmament was in a glow. The blueness of the sky was enlivened by the season of the year, and by the rays of the heavenly luminaries. The galaxy appeared in most beautiful white.

2. To complete the scene, the full moon rose at length in unclouded majesty, and opened to the eye a new picture of nature, which was more finely shaded, and disposed among softer lights, than that which the sun had before disclosed to us.

3. As I was surveying the moon, walking in her brightness, and proceeding among the constellations; a thought rose in me, which, I believe, very often perplexes and disturbs men of contemplative habits. David himself fell into it, in that reflection: "When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man, that thou art mindful of him, and the son of man, that thou regardest him!"

4. In the same manner, when I considered that infinite host of stars, or rather suns, which were then shining upon me, with the innumerable planets, or worlds, which were moving round their respective suns, the centers of their systems; when I still enlarged the idea, and supposed another heaven of suns, rising still above this which we see, and these still enlightened by a superior firmament of luminaries, so distant that they may appear to the inhabitants of the former, as the stars do to us; I could not but reflect on that little, insignificant figure, which I myself bear amidst the immensity of God's works.

5. Were the sun, and all the host of planetary worlds that

move about him, utterly annihilated, they would not be missed, more than a grain of sand upon the sea-shore. The space they possess is so exceedingly small, in comparison of the whole, that their extinction would scarcely cause a blank in the creation.

6. The chasm would be imperceptible to an eye that could take in the whole compass of creation. We see many stars by the help of glasses, which we do not discover with the naked eyes; and the greater the magnifying powers of our telescopes are, the more worlds are brought within our view. Huygens, the astronomer, carries his ideas so far, as to think it not impossible there may be stars whose light has not yet traveled to this globe.

7. In contemplating this subject, I could not but consider myself as very insignificant, and not worthy of the smallest regard of that great Being who had so vast a work under his superintendence. I was afraid of being overlooked amidst the immensity of created things, and lost among that infinite variety of creatures, which, in all probability, swarm through the immeasurable regions of matter.

8. In order to correct this mortifying thought, I considered it as arising from the narrow conceptions which we are apt to entertain of the Divine Being. We are so imperfect, that we cannot attend to many different objects at the same time. Our views are limited, and our observations confined to a few objects. The widest sphere of our observations is very circumscribed.

9. To extinguish this melancholy thought of being overlooked by our Maker, in the multiplicity of his works, we must consider, in the first place, that God is *omnipresent*, and in the second place, that he is *omniscient*. He pervades, he actuates, he supports, the whole frame of nature. His creation, and every part of it, is full of his presence. His substance is within the substance of every being, material or immaterial. Nothing which he has made is so small, so distant, or so inconsiderable, that he does not essentially inhabit it.

10. The *omniscience* of God proceeds, by necessity, from his *omnipresence*. He cannot but be conscious of every motion that arises in the whole material universe, which he essentially pervades, and of every thought in the intellectual world, to every part of which he is intimately united. He cannot but know every thing in which he resides. Were the soul to leave the body, and start, in an instant, beyond the bounds of creation, and continue its progress for millions of ages, through infinite space; it would still find itself within the embrace of its Creator, and encompassed with the immensity of the Godhead.

11. In this view of God's omnipresence and omniscience,

every uncomfortable thought vanishes. The Creator cannot but regard every being he has made; he is privy to all their thoughts; he governs all their movements; he decides all their destinies. The minutest atom of created things is under his inspection and control. But he regards all his intelligent creatures with mercy, and never forsakes those who commend themselves to his notice and favor, by a humble confidence in his goodness, his power and his faithfulness.

12. How disconsolate must be that intelligent being, who knows that his Maker is present with him, but, wanting the love of his perfections, can derive no satisfaction from his presence! How deplorable must be the condition of such a being, when constantly exposed to the wrath of the Almighty! But how happy must be that intelligent being, who is sensible of his Maker's presence, by its effects in protecting him from evil, and giving peace to his soul!

CHAPTER LXVII.

ON THE COMMANDMENTS.

FIRST COMMANDMENT.

1. *Supreme love to God.*—The first and great commandment, Christ has informed us, is, to love the Lord our God, with all the heart, and soul, and strength, and mind. And why? For this obvious reason: that God is the greatest and best being, indeed the only perfectly good being in the universe. This command, then, is in accordance with our reason, for that which is the best is most desirable, and tends most to our happiness. But in addition to this fitness, gratitude to God, our creator and constant benefactor, demands our warmest affections, for having made us what we are, for giving us all we have, and for offering us all we can desire, in a future life. Besides, supreme love to God leads or inclines us to love his works, his laws, and his intelligent creatures. In short, it is the source of all good motives and principles in the human heart; and the exercise of this supreme love is a perpetual source of happiness to us in this life. In demanding this love, then, from men, God has consulted our happiness no less than his own glory. Here the two things are in perfect harmony.

SECOND COMMANDMENT.

2. *Love to our fellow-men.*—Christ informs us that the second command is like the first, "Thou shalt love thy neighbor as thyself." The reasons are obvious: men are all one family, the children of the same father, formed with like capacities for improvement and enjoyment, and destined to the same end.

The individuals of this great family are more or less dependent on each other; and while each is bound to take care of himself and his own connections, he is bound so to conduct his own affairs, as not to injure or annoy his neighbors: on the other hand, he is bound, by the law of kindness, and the command of God, to do them good, whenever he can do it without injury to himself; and further, he is bound to relieve them in want and distress, even when such relief requires a sacrifice of time, labor or property. And the performance of these duties is accompanied with a reward, even in this life: for it gives us pain to see others in distress; we are always happier for making or seeing others happy. In this we observe, that God's command tends to advance our own happiness.

In the two commandments above mentioned, Christ has comprised the substance of the moral law, or the whole of religion. *It is love to God and love to man.*

3. *Idolatry.*—In the second commandment delivered to Moses on mount Sinai, the worship of images, pictures, statues, or the likeness of any created thing, is strictly prohibited. But a large portion of mankind have never known this prohibition, and they constantly worship images. This is idolatry, that abominable sin which God hates; the sin which often brought most terrible judgments upon the Israelites. And if any persons, professing to belong to the denomination of christians, adore images or pictures, or pay homage or divine honors, to any created being, they violate the express command of God. "Thou shalt worship the Lord thy God, and him only shalt thou serve," is the express command of God. Deuteronomy, vi. 13: x. 20. Matt. iv. 10.

4. The adoration of images, whether made of wood, stone, silver, or gold, and of pictures on wood or canvas, is a mark of extreme stupidity, and shows the degraded state of human reason. Nor is it much less stupid to pray to saints or departed spirits. What can they do for men on earth? They cannot know who prays to them, nor what they pray for. They are not present with the worshiper; they are not omnipresent; and if they were, they could not help him. How degraded, how blind, and wretchedly ignorant, must be the persons who believe that pictures, or images, or departed souls, can afford them any assistance!

THIRD COMMANDMENT.

5. *Profaneness.*—Among the sins prohibited by God, is profaneness. "Thou shalt not take the name of the Lord thy God in vain." This forbids all oaths and vain swearing, in which the name of the Supreme Being is used with levity and irreverence. Such use of God's name implies, in the guilty person,

a want of due regard to the majesty of God; and it tends to bring his sacred name and attributes into contempt with others. Then, a contempt of God leads to a disregard of his word, and an open violation of his laws. Nothing can be more pernicious than such contempt; for "the fear of God is the beginning of wisdom;" it is the spring, the source, of all religion and piety; it is this fear which operates as the most powerful restraint on all the evil propensities of mankind; it is that, without which there can be no effectual restraint of human passions, of lust, ambition, anger, and revenge. To weaken that fear in the human mind, is a great evil; to banish it, is to destroy the foundation of all religion and morals.

6. And of what use is profanity? Was any man ever wiser or happier for an irreverent use of God's name? Did any man ever gain respect, or pleasure, or property, by profane swearing? Not at all; it is the most foolish and useless, as well as one one of the most low, vulgar vices, that a man can commit. And in females, how shocking, how detestable! In this prohibition then, God, who requires from us supreme reverence, forbids nothing that is for our interest, our honor, or our happiness; but that only which is useless, and degrading to ourselves. Here again is a perfect coincidence of God's will with our own interest and reputation.

FOURTH COMMANDMENT.

7. *The sabbath.*—"Remember the sabbath-day and keep it holy," is the express command of God. The sabbath was instituted in commemoration of God's finishing the work of creation. It was enjoined upon men for other important purposes, particularly for giving rest and refreshment to man and beast, when weary by labor; and to give man one day in seven, to be consecrated to the immediate service of God. This service of God is the means prescribed for improvement in divine knowledge; in religious and moral instruction, which is necessary to guide us in the way of truth and duty in this life, and to prepare us for the enjoyment of heavenly bliss in a future world. In all respects, the sabbath is a most important institution; so important, that, where it is not observed, men degenerate not only in religion, but in morals and manners; and become a kind of half-savages.

8. What can be more offensive to the author of all our blessings, than a habitual neglect of this institution? How reproachful is it to men, who are every moment dependent on the sustaining power of the Almighty, to refuse a portion of their time to learn his will, to praise his goodness, and supplicate his favors, and the forgiveness of their offenses? The rest of the sabbath is very useful in recruiting the strength of the

body, and necessary in the formation of the moral and religious character. In both respects, the command of God tends to the interest and happiness of *men*, as well as to *his glory*.

FIFTH COMMANDMENT.

9. *Obedience to parents.*—"Honor thy father and thy mother," is another express command of God. This duty has a special reference to the good order of society. Parents are the natural guardians and governors of their children, during their infancy and childhood. It is made the duty of parents to provide for them food, clothing and instruction; and a sense of this duty is strongly fortified by the affection of parents for their children. In return, children are commanded to obey their parents. Eph. vi. 1. No duties of men in society are more important to peace and good order, than those of parents and children.

10. Families are the origin of nations; the principles instilled into youth in families, and the habits there formed, are the germs of the principles and habits of society and nations. If children are left without restraint and culture in early life, many or most of them will be rude in manners, and turbulent members of society. On the other hand, the subordination of children in families, tends to favor subordination in citizens: respect for parents generates respect for rulers and laws; at the same time, it cherishes and invigorates all the kindly affections, which are essential to domestic happiness. In this command, then, we see the entire coincidence between the will of God and our own interest and happiness.

SIXTH COMMANDMENT.

11. *Homicide.*—Homicide, or the killing of one man by another, is expressly forbid by God's law, "Thou shalt not kill." This prohibition extends to murder, manslaughter, and other species of intentional killing. This is one of the most aggravated crimes which can be perpetrated by men: so enormous is it, that the punishment of it, both by divine and human laws, is death, "Whoever sheddeth man's blood, by man shall his blood be shed." Gen. ix. 6. Life is the gift of God; and neither has one man a right to take another's life, without a legal judgment for that purpose; nor has a man a right to put an end to his own life. Suicide, as well as murder, is a foul crime. If one man were permitted to kill another, what a horrible world would this be! No man would be safe a single day; we should be in terror by day and terror by night.

12. But we are not only prohibited from killing others by violence; we are forbid to do any thing knowingly which will destroy life. We are required to avoid any act which, in its consequences, may impair health. Thus we may not sell or

give to others unwholesome food or drugs; we may not furnish food or drinks which tend to shorten life; we may not injure our own health, by excess in eating, or drinking, or labor; nor can we innocently require such excess of labor in our servants, or demand of them such an exposure, as to put their lives in peril. In this prohibition, we see the goodness of God in guarding our safety.

SEVENTH COMMANDMENT.

13. *Lewdness.*—All carnal intercourse between the sexes, except in lawful marriage, is forbidden. The evils that proceed from a violation of God's law on this subject, are unspeakably great. The injuries to health, the dissipation of property, the ruin of female character, the destruction of family happiness, and the abandonment of all moral and religious principle, with the final loss of the soul, are among the woful consequences of this wickedness. The institution of marriage was intended to prevent a promiscuous intercourse of sexes, which sinks men to brutes; also to preserve chastity, and to foster all the kind and tender affections that contribute to bind society together, prevent broils, jealousy and hatred, and unite mankind in harmony and peace. The man that disturbs the peace of a family, by leading astray one of its members, incurs guilt next to that of murder. The restraints laid upon mankind by the law of God, in this particular, are essential to human happiness.

EIGHTH COMMANDMENT.

14. *Theft.*—"Thou shalt not steal," is the brief command of God, which comprises the prohibition of taking property from others unjustly, in any manner whatever. In a strict legal sense, theft is only the taking of property from another *privately* and fraudulently, or with a felonious intent; but in a scriptural sense, it includes robbery and piracy. And why is theft immoral? Because God has forbidden it. But it is immoral, also, for reasons arising from our own rights. Our right to property proceeds from our personal labor in acquiring it, from purchase or from gift. If a man earns a hundred dollars by his labor, that labor is a *personal* sacrifice, of which the money is the reward. If another man steals that hundred dollars, he takes the value of his services; that is, he has the use of the other man's limbs, without a consideration. This would be unjust; hence it is the law of God and of man, that every man shall enjoy, safely and quietly, what he earns, what he buys with his earnings, and what is given or bequeathed to him, as the earnings of others.

NINTH COMMANDMENT.

15. *Falsehood.*—The command of God on this subject is, "Thou shalt not bear false testimony against thy neighbor!" In other words, thou shalt not utter any thing false, to the prejudice of thy neighbor. This command forbids all lying, as well as false testimony in a court. Lying consists not only in affirming what one knows to be false, but in any action that is intended to deceive. This may be by a nod of the head, or a motion of the finger. But the prohibition has an especial reference to slander or defamation. This is one of the most common, as well as most mischievous vices. A person's reputation is his most valuable possession; indeed, without a good name, a man of sensibility cannot enjoy any possession. Slander may be by direct falsehood or lying respecting another; or by propagating evil reports from others, knowing them to be false. Whatever is said with a view to lessen the reputation of others, must proceed from a malignant heart. That which is false ought never to be reported; and in many cases, truth, to the prejudice of another, ought not to be told.

16. *Lying and perjury.*—Whenever a man communicates to another that which is false, making him to believe what is not true, with the intention to mislead him, he is guilty of lying. Truth is all-important in the intercourse of men. We are connected in society by a thousand relations in business, which are necessary to our welfare; and which cannot be disturbed without serious injury. Falsehood destroys confidence in neighborhoods, fills men with distrust and jealousy; interrupts the harmonious transaction of business; often occasions loss of property, quarrels, law-suits and endless broils.

Perjury, or swearing falsely in courts of law and equity, is the more criminal, as it may produce immense injustice, and even destroy life.

17. *Punishment of falsehood.*—What advantage is gained by defamation, lying, or perjury? Suppose a person to gain a little property or transient gratification, by deception: what is the consequence? If he is not detected, he must be forever tortured by a guilty conscience, for guilt never leaves a man at ease: and if detected, he is universally despised and shunned; he forfeits the esteem and confidence of all others, and especially of all good men, whose esteem is most valuable; he is distrusted in all his declarations; he is degraded. Such is his punishment in this life. But God is a God of truth: he requires truth in men; and he has declared that "all liars shall have their part in the lake that burns with fire and brimstone." Rev. xxi. 8. In forbidding slander, falsehood and perjury, therefore, God has established a rule of action for *our benefit*, no less than for the

glory of his character, and the consistency of his moral government.

TENTH COMMANDMENT.

17. *Coveting.*—The prohibitions in this command restrain us from coveting the goods of our neighbors. We are, then, not only forbid to obtain by theft or fraud what belongs to others; but we may not even *desire* their possessions, which Providence has withheld from us. This desire often or generally proceeds from envy, inordinate ambition, or from discontent with the allotments of Providence. This prohibition extends to render sinful all gaming, lotteries, and rash enterprises for the sake of gain. We are bound to rest contented with the portion of property which we gain by honest industry and other lawful means. What loads of guilt are incurred by men whose inordinate desire of riches leads them to the use of every species of unlawful means! What detestable and criminal schemes do men devise and practice, to gain office and superiority of station! With what envy do the poor often behold the rich; and perhaps when the rich man has gained, by laborious industry, a condition which the idle and the vicious will not labor to obtain! But all repining at the affluence of others, is forbidden by God; and this prohibition is for our good; for without contentment there can be little or no happiness in life.

CHAPTER LXVIII.

EVILS OF INTEMPERANCE.—BY DR. L. BEECHER.

1. The effects of intemperance, upon the health and physical energies of a nation, are not to be overlooked or lightly esteemed.

No fact is more certain than the transmission of temperament and of physical constitution, according to the predominant moral condition of society, from age to age. Luxury produces effeminacy, and transmits to other generations imbecility and disease. Bring up the generation of the Romans, who carried victory over the world, and place them beside the effeminate Italians of the present day, and the effect of crime upon constitution will be sufficiently apparent. Excesses unmake the man. The stature dwindles, the joints are loosely compacted, and the muscular fiber has lost its elastic tone. No giant's bones will be found in the cemeteries of a nation, over whom, for centuries, the waves of intemperance have rolled; and no unwieldy iron armor, the annoyance and defense of other days, will be dug up as memorials of departed glory.

2. The duration of human life, and the relative amount of *health* or disease, will manifestly vary, according to the amount

of ardent spirits consumed in the land. Even now, no small proportion of the deaths which annually make up our national bills of mortality, are cases of those who have been brought to an untimely end, and who have, directly or indirectly, fallen victims to the deleterious influence of ardent spirits; fulfilling, with fearful accuracy, the prediction, "the wicked shall not live out half their days." As the jackal follows the lion, to prey upon the slain, so do disease and death wait on the footsteps of inebriation. The free and universal use of intoxicating liquors, for a few centuries, cannot fail to bring down our race from the majestic, athletic forms of our fathers, to the similitude of a despicable and puny race of men. Already the commencement of the decline is manifest, and the consummation of it, should the causes continue, will not linger.

3. The injurious influence of general intemperance upon national intellect, is equally certain, and not less to be deprecated.

To the action of a powerful mind, a vigorous muscular frame is, as a general rule, indispensable. Like heavy ordnance, the mind, in its efforts, recoils on the body, and will soon shake down a puny frame. The mental action and physical reaction must be equal,—or finding her energies unsustained, the mind itself becomes discouraged, and falls into despondency and imbecility. The flow of animal spirits, the fire and vigor of the imagination, the fullness and power of feeling, the comprehension and grasp of thought, the fire of the eye, the tones of the voice, and the electrical energy of utterance, all depend upon the healthful and vigorous tone of the animal system; and by whatever means the body is unstrung, the spirit languishes.

4. Cæsar, when he had a fever once, and cried, "give me some drink, Titinius," was not that god who afterwards overturned the republic, and reigned without a rival; and Bonaparte, it has been said, lost the Russian campaign by a fever. The greatest poets and orators who stand on the records of immortality, flourished in the iron age, before the habits of effeminacy had unharnessed the body, and unstrung the mind. This is true of Homer, and Demosthenes, and Milton; and if Virgil and Cicero are to be classed with them, it is not without a manifest abatement of vigor for beauty, produced by the progress of voluptuousness in the age in which they lived.

5. The giant writers of Scotland, are, some of them, men of threescore and ten, who still go forth to the athletic sports of their youthful days, with undiminished elasticity. The taper fingers of modern effeminacy, never wielded such a pen as these men wield, and never will.

The taste may be cultivated, in alliance with effeminacy, and music may flourish, while all that is manly is upon the decline and there may be some fitful flashes of imagination in poetry,

which are the offspring of a capricious, nervous excitability; and perhaps there may be sometimes an unimpassioned stillness of soul in a feeble body, which shall capacitate for simple intellectual discrimination. But that fullness of soul, and diversified energy of mind, which is indispensable to national talent, in all its diversified application, can be found only in alliance with an undebased and vigorous muscular system.

6. The history of the world confirms this conclusion. Egypt, once at the head of nations, has, under the weight of her own effeminacy, gone down to the dust. The victories of Greece let in upon her the luxuries of the east, and covered her glory with a night of ages. And Rome, whose iron foot trod down the nations, and shook the earth, witnessed, in her latter days, faintness of heart, and the shield of the mighty vilely cast away.

The effect of intemperance upon the military prowess of a nation, cannot but be great and evil. The mortality in the seasoning of recruits, already half-destroyed by intemperance, will be double to that experienced among hardy and temperate men.

7. If in the early wars of our country, the mortality of the camp had been as great as it has been, since intemperance has facilitated the raising of recruits, New England would have been depopulated, Philip had remained lord of his wilderness, or the French had driven our fathers into the sea, extending from Canada to Cape Horn the empire of despotism and superstition. An army, whose energy in conflict depends on the excitement of ardent spirits, cannot possess the coolness nor sustain the shock of a powerful onset, like an army of determined, temperate men. It was the religious principle and temperance of Cromwell's army, that made it terrible to the licentious troops of Charles the First.

8. The effect of intemperance upon the patriotism of a nation, is neither obscure nor doubtful. When excess has despoiled the man of the natural affections of husband, father, brother, and friend, and thrust him down to the condition of an animal; we are not to expect of him comprehensive views, and a disinterested regard for his country. His patriotism may serve as a theme of sinister profession, or inebriate boasting. But, what is the patriotism which loves only in words, and in general, and violates in detail all the relative duties on which the welfare of country depends!

The man might as well talk of justice and mercy, who robs and murders upon the highway, as he whose example is pestiferous, and whose presence withers the tender charities of life, and perpetuates weeping, lamentation, and woe. A nation of *drunkards* would constitute a hell.

9. Upon the national conscience, or moral principle, the effects of intemperance are deadly.

It obliterates the fear of the Lord, and a sense of accountability, paralyzes the power of conscience, and hardens the heart, and turns out upon society a sordid, selfish, ferocious animal.

Upon national industry, the effects of intemperance are manifest and mischievous.

The results of national industry depend on the amount of well-directed intellectual and physical power. But intemperance paralyzes and prevents both these springs of human action.

10. In the inventory of national loss by intemperance, may be set down, the labor prevented by indolence, by debility, by sickness, by quarrels and litigation, by gambling and idleness, by mistakes and misdirected effort, by improvidence and wastefulness, and by the shortened date of human life and activity. Little wastes in great establishments, constantly occurring, may defeat the energies of a mighty capital. But where the intellectual and muscular energies are raised to the working point, daily, by ardent spirits, until the agriculture, and commerce, and arts, of a nation, move on by the power of artificial stimulus, that moral power cannot be maintained, which will guaranty fidelity, and that physical power cannot be preserved and well-directed, which will insure national prosperity. The nation, whose immense enterprise is thrust forward by the stimulus of ardent spirits, cannot ultimately escape debility and bankruptcy.

11. When we behold an individual cut off in youth, or in middle age, or witness the waning energies, improvidence and unfaithfulness of a neighbor, it is but a single instance, and we become accustomed to it; but such instances are multiplying in our land in every direction, and are to be found in every department of labor, and the amount of earnings prevented or squandered, is incalculable: to all which must be added, the accumulating and frightful expense incurred for the support of those, and their families, whom intemperance has made paupers.

12. In every city and town, the poor-tax, created chiefly by intemperance, is augmenting. The receptacles for the poor are becoming too straight for their accommodation. We must pull them down, and build greater, to provide accommodations for the votaries of inebriation; for the frequency of going upon the town, has taken away the reluctance of pride, and destroyed the motives to providence, which the fear of poverty and suffering once supplied.

13. The prospect of a destitute old age, or of a suffering family, no longer troubles the vicious portion of our community. They drink up their daily earnings, and bless God for

the poor-house, and begin to look upon it, as, of right, the drunkard's home, and contrive to arrive thither as early as idleness and excess will give them a passport to this sinecure of vice. Thus is the insatiable destroyer of industry marching through the land, rearing poor-houses, and augmenting taxation; night and day, with sleepless activity, squandering property, cutting the sinews of industry, undermining vigor, engendering disease paralyzing intellect, impairing moral principle, cutting short the date of life, and rolling up a national debt, invisible, but real and terrific as the debt of England; continually transferring larger and larger bodies of men, from the class of contributors to the national income, to the class of worthless consumers.

14. Add the loss sustained by the subtraction of labor, and the shortened date of life, to the expense of sustaining the poor, created by intemperance; and the nation is now taxed annually more than the expense which would be requisite for the maintenance of government, and for the support of all our schools and colleges, and all the religious instruction of the nation. Already a portion of the entire capital of the nation, is mortgaged for the support of drunkards. There seems to be no other fast property in the land, but this inheritance of the intemperate: all other riches may make to themselves wings and fly away.

15. But until the nation is bankrupt, according to the laws of the state, the drunkard and his family must have a home. Should the pauperism of crime augment in this country, as it has done for a few years past, there is nothing to stop the frightful results which have come upon England, where property is abandoned, in some parishes, because the poor-tax exceeds the annual income. You who are husbandmen, are accustomed to feel as if your houses and lands were wholly your own; but if you will ascertain the per centage of annual taxation levied on your property for the support of the intemperate, you will perceive how much of your capital is held by drunkards, by a tenure, as sure as if held under mortgages, or deeds of warranty. Your widows and children do not take by descent more certainly, than the most profligate and worthless part of the community.

16. Every intemperate and idle man, whom you behold tottering about the streets, and sleeping himself at the stores, regards your houses and lands as pledged to take care of him,—puts his hands deep, annually, into your pockets, and eats his bread in the sweat of your brows, instead of his own: and with marvelous good nature you bear it. If a robber should break loose on the highway, to levy taxation, an armed force would be raised to hunt him from society. But the tippler

may do it fearlessly, in open day, and not a voice is raised, not a finger is lifted.

17. The effects of intemperance upon civil liberty, may not be lightly passed over.

It is admitted, that intelligence and virtue are the pillars of republican institutions, and that the illumination of schools, and the moral power of religious institutions, are indispensable to produce this intelligence and virtue.

But who are found so uniformly in the ranks of irreligion, as the intemperate? Who like these violate the sabbath, and set their mouth against the heavens; neglecting the education of their families, and corrupting their morals? Almost the entire amount of national ignorance and crime, is the offspring of intemperance. Throughout the land, the intemperate are hewing down the pillars, and undermining the foundations of our national edifice. Legions have besieged it, and upon every gate the battle-ax rings; and still the sentinels sleep.

18. Should the evil advance as it has done, the day is not far distant, when the great body of the laboring classes of the community, the bones and sinews of the nation, will be contaminated; and when this is accomplished, the right of suffrage becomes the engine of self-destruction. For the laboring classes constitute an immense majority; and when these are perverted by intemperance, ambition needs no better implements, with which to dig the grave of our liberties, and entomb our glory.

CHAPTER LXIX.

ADVICE TO THE YOUNG.

1. My young friends, the first years of your life are to be employed in learning those things which are to make you good citizens, useful members of society, and candidates for a happy state in another world. Among the first things you are to learn, are, your duties to your parents. These duties are commanded by God, and are necessary to your happiness in this life. The commands of God are, "Honor thy father and thy mother."—"Children, obey your parents in all things." These commands are binding on all children; they cannot be neglected, without sin. Whatever God has commanded us to do, we must perform, without calling in question the propriety of the command.

2. But the reasonableness of this command to obey parents, is clear, and easily understood by children, even when quite young. Parents are the natural guardians of their children. It is their duty to feed, clothe, protect, and educate them; and for

these purposes, it is proper and necessary that parents should have authority to direct their actions. Parents, therefore, are bound, by duty and by right, to govern their children; but the exercise of this right is to be regulated by affection. Parents have implanted in them a tender love for their offspring, which induces them to exercise authority over them with kindness.

3. It is proper that parents should be intrusted with the instruction of children, because children have every thing to learn, and parents are older, and have gained a knowledge of what their children want to know. Parents have learned what is right, and what is wrong; what is duty, and what is sin; what is useful, and what is hurtful, to children and to men. And as children pass the first years of their life with their parents, they may be continually learning from their parents what is necessary or useful in the concerns of life.

4. It is not only proper that children should obey their parents, but their obedience should be prompt and cheerful. A slow, reluctant obedience, and that which is accompanied with murmurings, is not acceptable to parents, nor to God. A sense of duty should make a child free and ready to comply with a parent's command; and this will always be the case where the the child entertains a due respect for his parents. Love and respect render obedience easy and cheerful, and a willing obedience increases the confidence of parents in their children, and strengthens their attachment to them. But a cold and unwilling obedience, with a murmuring disposition, alienates affection, and inclines the parent to rigor and severity in the exercise of his authority.

5. Hence it is a primary duty of children, and as much their interest as it is their duty, to "Honor their father and their mother." This honor not only forbids the child to disobey his parents, but it forbids all rudeness and ill-manners towards them. Children should manifest their respect for their parents in all their actions. They should be modest and respectful in their company, never interrupting them in conversation, nor boldly contradicting them: they should address them as superiors, and yield to their opinions and admonitions. This subordination of children to their parents, is the foundation of peace in families; contributes to foster those kindly dispositions, both in parents and children, which are the sources of domestic happiness, and which extend their influence to all social relations in subsequent periods of life.

6. Among the first and most important truths which you are to learn, are those which relate to God and religion. As soon as your minds become capable of reasoning, or excited by curiosity to know the causes of things, you will naturally inquire who made the world, who made you, and why were you made. You

will understand, by a moment's thought, that the things around you cannot have made themselves. You will be convinced that a stone, or a mass of earth, cannot have made itself, as it has no power in itself to act or move: it must then have had a creator, some being that had power to act or move, and to bring the stone into existence.

7. You observe that plants and trees grow, but they do not grow in winter, when it is cold: some degree of heat is necessary to their growth. You conclude, then, that wood, and vegetable matter, in itself, has not the power of growth or increase. You see various animals, as dogs, and horses, but you know that they did not create themselves; the first animal of every kind must then have had a creator, distinct from the animal himself. You see houses, and barns, and ships, but you know that they did not make themselves; you know they are made by men. You know, also, that you did not create yourselves; you began to exist at a time which you cannot remember, and in a manner of which you have no knowledge.

8. From such familiar observations and reflections, children may be convinced, with absolute certainty, that there must be a being who has been the creator of all the things which they see. Now when you think that of all the substances about you, not one can have been its own creator; and when you see the vast multitude of things, their variety, their size, their curious forms and structures, you will at once conclude that the Being who could make such things must possess immense power, altogether superior to the power of any being that you see on the earth. You will then be led to inquire, Who is this Being, and where is he?

9. Here, not only children, but the wisest philosophers, are brought to a stand. We are compelled to believe that there is a Being of vast and unlimited power, who has created whatever we see; but who he is, or where he is, we cannot know by our own observation or reason. As we cannot see this Being, we cannot, by the help of reason, know any thing of his manner of existence, or of his power, except what we learn from his works, or from revelation. If we had been left to gather all our knowledge of the Creator from his works, our knowledge of him must have been very imperfect. But the Creator has not left mankind in ignorance on this subject. He has graciously revealed his character to man; and his revelations are recorded in a book, which, by way of eminence, is called the *bible*.

10. From the bible we learn that God is a *Spirit*; hence we cannot see him. Spirit is not visible to human eyes. Yet we need not wonder that a substance which is invisible should possess amazing power. We cannot see the air or wind; yet we

know by observation, that this fine, subtil fluid, is a substance which supports our life, and when in rapid motion, it has immense force. We conclude, then, that a Being, consisting of pure spirit, may possess all the power necessary to the formation of the sun, moon, and stars, and every thing that we can see or feel. This great Being, in our language, is called *God*. He is a Spirit that extends through the universe.

11. The scriptures inform us that God is not only all-powerful, but all-wise: and his wisdom is displayed in the admirable structure of whatever he has made; in the adaptation of every thing to its proper uses; in the exact order and beautiful arrangement and harmony of all parts of creation.

The scriptures inform us, also, that God is a benevolent being. "God is love," and we have abundant evidence of this truth in the works of creation. God has not only made men and animals to inhabit the earth, but he has furnished the earth with every thing that is necessary for their support, and welfare. The earth is stocked with plants, which are food for animals of various kinds, as well as for man; and plants and animals furnish man with food and clothing, and shelter from the inclemency of the weather. The sea, and rivers, and lakes, are also stocked with animals, that supply food and other conveniences for man. The earth contains inexhaustible stores for supplying the wants and desires of living creatures.

12. We learn also from the bible, that God is a holy being; that is, he is perfectly free from any sinful attributes or dispositions. If God was a wicked or malevolent being, he would have contrived and formed every thing on earth to make his creatures miserable. Instead of this, we know from observation as well as experience, that he has made every thing for their comfort and happiness. Having learned from the scriptures, and from the works of creation, the character of God, and that he is your creator; the next inquiry is, in what relation do you stand to your Maker, and what is his will respecting your conduct?

13. The first and most important point to be decided in your minds, is, that God is your *supreme* or *sovereign ruler*. On this point, there can be no room for doubt; for nothing can be more evident than that the being who creates another, has a perfect, indisputable right to govern him. God has then a complete right to direct all the actions of the beings he has made. To the lower animals God has given certain propensities, called instincts, which lead them to the means of their own subsistence and safety.

14. Man is a being of a higher order: he is furnished with understanding, or intellect, and with powers of reason, by which he is able to understand what God requires of him, and to

judge of what is right and wrong. These faculties are the attributes of the *soul,* or spiritual part of man, which constitutes him a *moral* being, and exalts him to a rank in creation, much superior to that of any other creature on earth.

15. Being satisfied that God is your creator and rightful governor, the next inquiry is, what is his will concerning you? for what purpose did he make you and endow you with reason? A wise being would not have made you without a wise purpose. It is very certain, then, that God requires you to perform some duties, and fill some useful station among other beings.

16. The next inquiry then, is, what you are to do, and what you are to forbear, in order to act the part which your Maker has assigned to you in the world. This you cannot know with certainty, without the help of revelation. But here you are not left without the means of knowledge; for God has revealed his will, and has given commands for the regulation of your conduct.

17. The Bible contains the commands of God; that book is full of rules to direct your conduct on earth; and from that book you may obtain all you want to know, respecting your relation to God, and to your fellow-men, and respecting the duties which these relations require you to perform. Your duties are comprised in two classes; one, including such as are to be performed directly to God himself; the other, those which are to be performed directly to your fellow-men.

18. The first and great command is, to love the Lord your God with all the heart, and soul, and mind, and strength. This supreme love to God is the first, the great, the indispensable duty of every rational being. Without this, no person can yield acceptable obedience to his Maker. The reasonableness of this command is obvious. God is a being of perfect excellence, and the only being of which we have any knowledge, who possesses this character. Goodness or holiness is the only source of real happiness; it is therefore necessary to be holy, in order to be happy. As the character of God is the only perfect model of holiness, it follows, that all God's creatures who are intended to be happy, must have the like character. But men will not aim to possess the character of holiness, unless they love it as the chief good. Hence the necessity of loving God with supreme affection.

19. Sin is the source of all evil. If sin was admitted into heaven, it would disturb the happiness of the celestial abode. Hence God has determined that no sinner shall be admitted into heaven. Before men can be received there, they must be purified from sin and sinful propensities. As this world is a state in which men are prepared for heaven, if prepared at all, it is indispensable, that while they are in this world, they must be

purified in heart, their evil affections must be subdued, and their prevailing dispositions must be holy. Thus when they are sanctified, and supreme love to God rules in their heart, they become qualified for the enjoyment of bliss, with God and other holy beings.

20. It is true that, in this world, men do not become perfectly holy; but God has provided a Redeemer, whose example on earth was a perfect model of holy obedience to God's law, which example men are to imitate as far as they are able; and God accepts the penitent sinner's cordial faith in Christ, accompanied with sincere repentance and humble submission, and obedience to his commands, in the place of perfect holiness of character.

21. The duties which you owe directly to God, are entire, unwavering faith in his promises, reverence of his character, and frequent prayer and worship. Unbelief is a great sin, and so is profaneness, irreverence, contempt of his character and laws, neglect of prayer and of worship, public and private. All worship of images and saints, is an abomination to God; it is idolatry, which is strictly forbidden in the Bible; and all undue attachment to the pleasures, amusements and honors of the world, is a species of idolatry.

22. The second class of duties comprehends all such as you are bound to perform to your fellow-men. These duties are very numerous, and require to be studied with care. The general law on this subject is prescribed by Christ in these words, "Thou shalt love thy neighbor as thyself." You are bound to do that to others, which you desire them to do to you. This law includes all the duties of respect to superiors, and of justice and kindness to all men.

23. It has already been stated to you, that you are to obey your parents; and although obedience to other superiors may not always be required of you, yet you are bound to yield them due honor and respect in all the concerns of life. Nothing can be more improper than a neglect or violation of this respect. It is a beautiful anecdote recorded of the Spartan youth, that in a public meeting, young persons rose from their seats when a venerable old man entered the assembly. It makes no difference whether the aged man is an acquaintance or a stranger; whoever he may be, always give him the precedence. In public places, and at public tables, it is extreme rudeness and ill-manners, for the young to thrust themselves into the highest and best seats.

24. The law of kindness extends also to the treatment of equals. Civility requires, that to them all persons should give a preference; and if they do not accept it, the offer always *manifests* good-breeding, and wins affection. Never claim too

much; modesty will usually gain more than is demanded; but arrogance will gain less. Modest, unassuming manners conciliate esteem; bold, obtrusive manners excite resentment or disgust.

25. As mankind are all one family, the rule of loving our neighbor as ourselves, extends to the performance of all duties of kindness to persons of all nations, and all conditions of men. Persons of all nations, of all ranks and conditions, high and low, rich and poor, and of all sects or denominations, are our brethren, and our *neighbors* in the sense which Christ intended to use the word in his precept. This comprehensive rule of duty cannot be limited by any acts of our own. Any private association of men, for the purpose of contracting the rule, and confining our benevolence to such associations, is a violation of the divine commands. Christ healed the sick and the lame, without any regard to the nation or sect to which they belonged.

26. One of the most important rules of social conduct is *justice*. This consists, positively, in rendering to every person what is due to him, and negatively, in avoiding every thing that may impair his rights. Justice embraces the rights of property, the rights of personal liberty and safety, and the rights of character.

27. In regard to property, you are to pay punctually all your just debts. When a debt becomes payable to another, you cannot withhold or delay payment, without a violation of his right. By failure or delay of payment, you keep that which belongs to another. But the rule of justice extends to every act which can affect the property of another. If you borrow any article of your neighbor, you are to use it with care, and not injure the value of it. If you borrow a book, or any utensil, and injure it, you take a portion of your neighbor's property. Yet heedless people, who would not steal twenty five cents from another, often think nothing of injuring a borrowed utensil, to twice or five times that amount.

28. In like manner, one who takes a lease of a house or land, is bound to use it in such a manner as to injure it as little as possible. Yet how often do the lessees of real estate strive to gain as much as possible from the use of it, while they suffer the buildings and fences to go to ruin, to the great injury of the owner! This is one of the most common species of immorality. But all needless waste, and all diminution of the value of property in the hands of a lessee, proceeding from negligence, amounts to the same thing as the taking of so much of the owner's property without right. It is not considered as stealing, but it is a species of fraud that is as really immoral as stealing.

29. The command of God, "Thou shalt not steal," is very comprehensive, extending to the prohibition of every species of

fraud. Stealing is the taking of something from the possession of another, clandestinely, for one's own use. This may be done by entering the house of another at night, and taking his property; or by taking goods from a shop secretly, or by entering upon another's land and taking his horse or his sheep. These customary modes of stealing are punishable by law.

30. But there are many other ways of taking other men's property secretly, which are not so liable to be detected. If a stone is put into a bag of cotton, intended for a distant market, it increases the weight, and the purchaser of that bag, who pays for it at its weight, buys a stone, instead of its weight in cotton. In this case, the man who first sells the bag, knowing it to contain a stone, takes from the purchaser, by fraud, as much money as the weight of the stone produces, that is, as much as the same weight of cotton is worth. This is as criminal as it would be to enter his house and steal so much money.

31. If butter or lard is put up for a foreign or distant market, it should be put up in a good state, and the real quality should be such as it *appears* to be. If any deception is practiced, by covering that which is bad by that which is good, or by other means, all the price of the article which it brings beyond the real worth, is so much money taken from the purchaser by fraud, which falls within the criminality of stealing. If a buyer of the article in Europe or the West Indies is thus defrauded, he may never be able to know who has done the wrong; but God knows, and will punish the wrong-doer. It is as immoral to cheat a foreigner as to cheat a neighbor.

32. Not only property in money and goods is to be respected; but the property in fruit, growing in orchards and gardens. A man's apples, pears, peaches, and melons, are as entirely his own, as his goods or his coin. Every person who climbs over a fence, or enters by a gate into another's inclosure without permission, is a trespasser; and if he takes fruit secretly, he is a thief. It makes no difference that a pear, or an apple, or a melon, is of small value: a man has as exclusive a right to a *cent* or a *melon*, as he has to a *dime*, a *dollar*, or an *eagle*.

33. If in a country where apples are abundant, men do not notice the taking of a few apples to eat, yet this indulgence is not to be considered as giving a right to take them. Where the injury is trifling, men in neighborhoods may do such things by consent. But there are many species of fruit so rare, as to be cultivated with much labor, and protected with care. Such fruit is often valued even more than money. The stealing of such fruit is one of the most common crimes, and as disgraceful to a civilized and christian people as it is common. Let every man or boy who enters another's inclosure and steals fruit, be

assured he is as guilty as one who enters another's house, and takes the same value in money.

34. If in making payment, or counting money, a mistake occurs, by which a sum falls into your hands, which belongs to another person, you are as much bound by moral duty to correct the mistake, and restore the money to the rightful owner, as you would be *not* to take it by theft. If persons suppose that because this money falls into their hands by mistake, and the mistake may never be known to the person who has a right to the money; this makes no difference in the point of morality; the concealment of the mistake and the keeping of the money are dishonest, and fall within the command, "Thou shalt not steal."

35. When a man is hired to work for another by the day, the week, or the month, he is bound to perform what he undertakes; and if no particular amount of labor is promised, he is bound to do the work which is ordinarily done in such cases. If a man, hired to do a day's work, spends half the day in idleness, he defrauds his employer of a part of his due; that is, of one half the value of a day's labor. If the price of labor is one dollar for the day, then to waste half the day in idleness is to defraud the employer of half a dollar; this is as dishonest as to take half a dollar from his chest.

36. When a mechanic contracts to build a house or a ship, he is bound to perform the work in the manner which is promised. If he performs the work slightly, and with workmanship inferior to that which is promised and understood at the time of contracting, he defrauds his employer. Neglect of duty, in such a case, is as essentially immoral, as the positive act of taking property from another without his consent.

37. The adulteration of liquors and drugs is extremely criminal. By adulteration, the value of a thing is diminished; and if an adulterated liquor or drug is sold for that which is genuine, a fraud is committed on the purchaser. The adulteration of wines is one of the most common and flagrant immoralities in commercial countries. The adulteration of drugs may be even more iniquitous, for then the physician cannot rely on their effects in healing the sick. All classes of people, but especially the common people, are continually subjected to frauds by such adulterations. A glass of genuine, unadulterated wine, is scarcely to be found; and foul mixtures are often used as medicines, for no pure wine is to be had in the neighborhood.

38. The modes used to defraud men in the kind, or in the quantity or quality of commodities offered for sale, are almost innumerable. They extend to almost every thing in which fraud is not easily detected. This is a melancholy picture of

the state of society; exhibiting unequivocal evidence of the depravity of men. It shows that the love of money is the root of all evil,—a principle so powerful in the human heart, as to overcome all regard to truth, morality, and reputation.

39. In all your dealings with men, let a strict regard to veracity and justice govern all your actions. Uprightness in dealings secures confidence; and the confidence of our fellow-men is the basis of reputation, and often a source of prosperity. Men are always ready to assist those whom they can trust; and a good character in men of business often raises them to wealth and distinction. On the other hand, hypocrisy, trickishness, and want of punctuality and of fairness in trade, often sink men into meanness and poverty. Hence we see that the divine commands, which require men to be just, are adapted to advance their temporal as well as their spiritual interest.

40. Not only are theft and fraud of all kinds forbidden by the laws of God and man, but all kinds of injury or annoyance of the peace, security, rights, and prosperity of men. The practice of boys and of men, who do mischief for sport, is as wrong in morality as it is degrading to the character. To pull down or deface a sign-board; to break or deface a mile-stone; to cut and disfigure benches or tables, in a school-house, court-house, or church; to place obstacles in the highway; to pull down or injure fences; to tarnish the walls of houses or the boards of a fence; and similar tricks, that injure property or disturb the peace of society, are not only mean, but immoral. Why will rational beings indulge in such feats of mischief and folly? Men are not made to injure and annoy one another, but to assist them; not to do harm, but to do good; not to lessen, but to increase, the prosperity and enjoyments of their fellow-men.

41. But you are required to be just, not only to the property, but to the reputation, of others. A man's reputation is dearer to him than his property; and he that detracts from the good name of another, is as criminal as the thief who takes his property. Say nothing of your neighbor maliciously, nor spread reports about him to lessen his reputation. On the other hand, vindicate his conduct in all cases, when you can do it with a clear conscience. If you cannot defend it, remain silent.

42. Nor are you to be less careful of the rights of others, than of their reputation and property. By the laws of creation, and by our civil constitution, all men have equal rights to protection, to liberty, and to the free enjoyment of all the benefits and privileges of government. All secret attempts, by associations or otherwise, to give to one set of men, or one party, advantages over another, are mean, dishonorable, and immoral. All secret combinations of men, to gain for themselves, or their party, advantages in preferments to office, are trespasses upon *the rights of* others.

43. In every condition of life, and in forming your opinions on every subject, let it be an established principle in regulating your conduct, that nothing can be *honorable*, which is *morally wrong*. Men who disregard or disbelieve revelation, often err from the true standard of honor, by substituting public opinion, or false maxims, for the divine laws. The character of God, his holy attributes, and perfect law, constitute the only models and rules of excellence and true honor. Whatever deviates from these models and rules, must be wrong and dishonorable. Crime and vice are therefore not only repugnant to duty, and to human happiness, but are always derogatory to reputation. All vice implies defect and meanness in human character.

44. In whatever laudable occupation you are destined to labor, be steady in an industrious application of time. Time is given to you for employment, not for waste. Most men are obliged to labor for subsistence; and this is a happy arrangement of things by divine appointment; as labor is one of the best preservatives both of health and of moral habits. But if you are not under the necessity of laboring for subsistence, let your time be occupied in something which shall do good to yourselves and your fellow-men. Idleness tends to lead men into vicious pleasures; and to waste time, is to abuse the gifts of God.

45. With most persons, the gaining of property is a primary object, and one which demands wisdom in planning business, and assiduous care, attention, and industry in conducting it. But it is, perhaps, more difficult to keep property than to gain it; as men, while acquiring property, are more economical, and make more careful calculations of profit and loss, than when they hold large possessions. Men who inherit large possessions are particularly liable to waste their property, and fall into poverty. The greatest hereditary estates in this country are usually dissipated by the second or third generation. The sons and grandsons of the richest men, are often hewers of wood and drawers of water to the sons and grandsons of their father's and grandfather's servants.

46. As a general rule, in the expenditure of money, it is safest to earn money before you spend it, and to spend every year less than you earn. By this means, you will secure a comfortable subsistence, and be enabled to establish your children in some honest calling; at the same time, this practice will furnish the means of contributing to the wants of the poor, and to the promotion of institutions for civilizing and christianizing heathen nations. This is a great and indispensable duty.

47. In your mode of living, be not ambitious of adopting every extravagant fashion. Many fashions are not only inconvenient and expensive, but inconsistent with good taste. The

love of finery is of savage origin; the rude inhabitant of the forest delights to deck his person with pieces of shining metal, with painted feathers, and with some appendage dangling from the ears or nose. The same love of finery infects civilized men and women, more or less, in every country, and the body is adorned with brilliant gems and gaudy attire. But true taste demands great simplicity of dress. A well-made person is one of the most beautiful of all God's works; and a simple, neat dress, displays this person to the best advantage.

48. In all sensual indulgences, be temperate. God has given to all men good things for use and enjoyment; but enjoyment consists in using food and drink only for the nourishment and sustenance of the body, and all amusements and indulgences should be in moderation. Excess never affords enjoyment; but always brings inconvenience, pain, or disease. In selecting food and drink, take such as best support the healthy functions of the body; avoid as much as possible the stimulus of high-seasoned food; and reject the use of ardent spirits, as the most injurious and most fatal poison.

49. When you become entitled to exercise the right of voting for public officers, let it be impressed on your mind, that God commands you to choose for rulers, *just men, who will rule in the fear of God.* The preservation of a republican government, depends on the faithful discharge of this duty; if the citizens neglect their duty, and place unprincipled men in office, the government will soon be corrupted; laws will be made, not for the public good, so much as for selfish or local purposes; corrupt or incompetent men will be appointed to execute the laws; the public revenues will be squandered on unworthy men; and the rights of the citizens will be violated or disregarded. If a republican government fails to secure public prosperity and happiness, it must be because the citizens neglect the divine commands, and elect bad men to make and administer the laws. Intriguing men can never be safely trusted.

50. To young men I would recommend that their treatment of females should be always characterized by kindness, delicacy, and respect. The tender sex look to men for protection and support. Females, when properly educated, and devoted to their appropriate duties, are qualified to add greatly to the happiness of society, and of domestic life. Endowed with finer sensibilities than men, they are quick to learn and to practice the civilities and courtesies of life; their reputation requires the nice observance of the rules of decorum; and their presence and example impose most salutary restraints on the ruder passions and less polished manners of the other sex. In the circle of domestic duties, they are cheerful companions of their husbands; they give grace and joy to prosperity, consolation and

support to adversity. When we see an affectionate wife devoted to her domestic duties, cheering her husband with smiles, and, as a mother, carefully tending and anxiously guarding her children, and forming their minds to virtue and to piety; or watching with conjugal or maternal tenderness over the bed of sickness; we cannot fail to number among the chief temporal advantages of christianity, the elevation of the female character. Let justice then be done to their merits; guard their purity; defend their honor; treat them with tenderness and respect.

51. For a knowledge of the human heart, and the characters of men, it is customary to resort to the writings of Shakspeare, and of other dramatic authors, and to biography, novels, tales, and fictitious narratives. But, whatever amusement may be derived from such writings, they are not the best authorities for a knowledge of mankind. The most perfect maxims and examples for regulating your social conduct and domestic economy, as well as the best rules of morality and religion, are to be found in the Bible. The history of the Jews presents the true character of man in all its forms. All the traits of human character, good and bad; all the passions of the human heart; all the principles which guide and misguide men in society; are depicted in that short history, with an artless simplicity, that has no parallel in modern writings. As to maxims of wisdom or prudence, the Proverbs of Solomon furnish a complete system, and sufficient, if carefully observed, to make any man wise, prosperous, and happy. The observation, that "a soft answer turneth away wrath," if strictly observed by men, would prevent half the broils and contentions that inflict wretchedness on society and families.

52. Let your first care through life, be directed to support and extend the influence of the christian religion, and the observance of the sabbath. This is the only system of religion which has ever been offered to the consideration and acceptance of men, which has even probable evidence of a divine original; it is the only religion that honors the character and moral government of the Supreme Being; it is the only religion which gives even a probable account of the origin of the world, and of the dispensations of God toward mankind; it is the only religion which teaches the character and laws of God, with our relations and our duties to him; it is the only religion which assures us of an immortal existence; which offers the means of everlasting salvation, and consoles mankind under the inevitable calamities of the present life.

53. But, were we assured that there is to be no future life, and that men are to perish at death, like the beasts of the field; the moral principles and precepts contained in the scriptures

ought to form the basis of all our civil constitutions and laws. These principles and precepts have truth, immutable truth, for their foundation; and they are adapted to the wants of men in every condition of life. They are the best principles and precepts, because they are exactly adapted to secure the practice of universal justice and kindness among men; and of course to prevent crimes, war, and disorders in society. No human laws, dictated by different principles from those in the gospel, can ever secure these objects. All the miseries and evils which men suffer from vice, crime, ambition, injustice, oppression, slavery, and war, proceed from their despising or neglecting the precepts contained in the Bible.

54. As the means of temporal happiness, then, the christian religion ought to be received and maintained with firm and cordial support. It is the real source of all genuine republican principles. It teaches the equality of men as to rights and duties; and while it forbids all oppression, it commands due subordination to law and rulers. It requires the young to yield obedience to their parents, and enjoins upon men the duty of selecting their rulers from their fellow-citizens, of mature age, sound wisdom, and real religion,—"men who fear God and hate covetousness." The ecclesiastical establishments of Europe, which serve to support tyrannical governments, are not the christian religion, but abuses and corruptions of it. The religion of Christ and his apostles, in its primitive simplicity and purity, unincumbered with the trappings of power and the pomp of ceremonies, is the surest basis of a republican government.

55. Never cease then to give to religion, to its institutions, and to its ministers, your strenuous support. The clergy in this country are not possessed of rank and wealth; they depend for their influence on their talents and learning, on their private virtues and public services. They are the firm supporters of law and good order, the friends of peace, the expounders and teachers of christian doctrines, the instructors of youth, the promoters of benevolence, of charity, and of all useful improvements. During the war of the revolution, the clergy were generally friendly to the cause of the country. The present generation can hardly have a tolerable idea of the influence of the New England clergy, in sustaining the patriotic exertions of the people, under the appalling discouragements of the war. The writer remembers their good offices with gratitude. Those men, therefore, who attempt to impair the influence of that respectable order, in this country, attempt to undermine the best supports of religion; and those who destroy the influence and authority of the christian religion, sap the

foundations of public order, of liberty, and of republican government.

56. For instruction, then, in social, religious, and civil duties, resort to the scriptures for the best precepts and most excellent examples for imitation. The example of unhesitating faith and obedience in Abraham, when he promptly prepared to offer his son Isaac, as a burnt-offering, at the command of God, is a perfect model of that trust in God which becomes dependent beings. The history of Joseph furnishes one of the most charming examples of fraternal affection, and of filial duty and respect for a venerable father, ever exhibited in human life. Christ and his apostles presented, in their lives, the most perfect example of disinterested benevolence, unaffected kindness, humility, patience in adversity, forgiveness of injuries, love to God, and to all mankind. If men would universally cultivate these religious affections and virtuous dispositions, with as much diligence as they cultivate human science and refinement of manners, the world would soon become a terrestrial paradise.

POETRY.

ON THE NEW YEAR, JANUARY 1, 1788.

The circling sun, bright monarch of the day,
Who rules the changes of this rolling sphere,
With the mild influence of his favoring ray,
From shades of night calls forth the opening year.

Propitious year! O may thy light divine
Dispel the clouds that this new world impend,*
On infant states with peaceful luster shine,
And bid their fame o'er all the world extend.

Hail, blest COLUMBIA! whose embattled meads
The crimson streams of heroes' blood have dyed,
Here see bright turrets rear their lofty heads,
And domes of state adorn thy rising pride.

Thy noble sons, with generous ardor fir'd,
Shall gild the victories of their father's arms;
Thy blooming fair, in innocence attir'd,
Shall deck thy glories with unnumber'd charms.

Now arts shall flourish in this western clime,
And smiling commerce triumph on the main;
The fields shall blossom in perpetual prime,
And fruits luxuriant robe the verdant plain.

These are the prospects of thy golden days;
These the glad hopes that cheer each joyful face:
Fly swift, thou sun, diffuse thy genial rays,
And give these blessings to our fond embrace.

N. W.

THE MOTHER'S FAREWELL.

Adieu, thou fading world! adieu!
In other lands my treasure lies:
With calm indifference I view
Thy fertile fields, thy sunny skies.
To me no more thy beauty brings
A single trace of pleasure here;
Nor can it touch the thousand strings
That kindle hope, or waken fear.

* Alluding to the gloomy condition of the country, before the ratification of the present constitution of the United States.

Yet thou art beautiful, O earth!
But what is beauty now to me?
What the bright summer's laughing mirth,
Or autumn's joyous revelry?
Away, away, my spirit flies,
Away, away, to realms unknown;
Where love, untouched by sorrow, lies,
And peace erects her endless throne.

I've tried thee, and have found thee vain;
I grasp'd thee, and embrac'd a shade;
Why tempt me then to turn again?
Whelm not the wreck thy hopes have made.
From year to year, in restless toil,
I've followed on in search of peace,
And found but envy's scornful smile;
And ended but in wretchedness.

There was a time,—hope then was young,
When ev'ry path a garden seem'd;
When pleasure urged the hours along,
And life with endless prospects beam'd:
But, like the phantom of a dream,
With life's first dawn it passed away,
And sunk,—as sinks the crimson beam,
When darkness ends the setting day.

Adieu, thou fading world! adieu!
In other lands my treasure lies;
With calm indifference I view
Thy pleasant fields, thy sunny skies.
To me no more thy beauty brings
A single trace of pleasure here;
Nor can it touch the thousand strings
That kindle hope, or waken fear.

Still thou art beautiful, O earth!
But what are all thy charms to me?
What the bright summer's laughing mirth,
Or autumn's joyous revelry?
Away, away, my spirit flies,
Away, away, to realms unknown;
Where joy, untouched by sorrow, lies,
And peace erects her endless throne.

EXTRACT FROM THE PROSPECT OF PEACE, DELIVERED IN YALE COLLEGE, JULY 1778.—BY JOEL BARLOW.

See science now in lovelier charms appear,
Grac'd with new garlands from the blooming fair;
See laurel'd nymphs in polished pages shine,
And sapphire sweetness glow in every line.
No more the rougher muse shall dare disgrace
The radiant charms that deck the blushing face;
But rising beauties scorn the tinsel show,
The powdered coxcomb and the flaunting beau;
While humble merit, void of flattering wiles,
Claims the soft glance, and wakes enlivening smiles.
The opening luster of an angel-mind,
Beauty's bright charms with sense superior join'd,
Bid virtue shine, bid truth and goodness rise,
Melt from the voice, and sparkle from the eyes;
While the pleased muse the gentle bosom warms,
The first in genius, as the first in charms.
Thus age and youth a smiling aspect wear,
Aw'd into virtue by the leading fair;
While the bright offspring, rising to the stage,
Conveys the blessings to the future age.
These are the views that freedom's cause attend;
These shall endure till time and nature end.
With science crown'd, shall peace and virtue shine,
And blest religion beam a light divine.
Here the pure church, descending from her God,
Shall fix on earth her long and last abode;
Zion arise, in radiant splendors dress'd,
By saints admired, by infidels confess'd;
Her opening courts, in dazzling glory blaze,
Her walls salvation, and her portals praise.

CONTEMPT OF THE COMMON OBJECTS OF PURSUIT.

Honor and shame from no condition rise;
Act well your part, there all the honor lies.
Fortune in men has some small difference made;
One flaunts in rags; one flutters in brocade;
The cobler apron'd, and the parson gown'd;
The friar hooded, and the monarch crown'd.
"What differ more (you cry) than crown and cowl?"
I'll tell you, friend! A wise man and a fool.
You'll find if once the wise man acts the monk,
Or, cobler-like, the parson will be drunk;
Worth makes the man, and want of it the fellow;

The rest is all but leather or prunella.
Go! if your ancient, but ignoble blood,
Has crept through scoundrels ever since the flood;
Go! and pretend your family is young;
Nor own your fathers have been fools so long.
What can ennoble sots, or slaves, or cowards?
Alas! not all the blood of all the Howards.
Look next on greatness. Say where greatness lies:—
Where, but among the heroes and the wise.
Heroes are all the same, it is agreed,
From Macedonia's madman to the Swede.
The whole strange purpose of their lives, to find,
Or make, an enemy of all mankind.
Not one looks backward, onward still he goes;
Yet ne'er looks forward farther than his nose.
No less alike the politic and wise;
All sly, slow things, with circumspective eyes;
Men in their loose, unguarded hours they take;
Not that themselves are wise; but others weak.
But grant that those can conquer; these can cheat;
'Tis phrase absurd to call a villain great.
Who wickedly is wise, or madly brave,
Is but the more a fool, the more a knave.
Who noble ends by noble means obtains,
Or, falling, smiles in exile, or in chains,
Like good Aurelius let him reign; or bleed
Like Socrates; that man is great indeed!
What's fame? A fancied life in other's breath;
A thing beyond us, even before our death.
Just what you hear's your own; and what's unknown,
The same (my lord!) if Tully's or your own.
All that we feel of it, begins and ends
In the small circle of our foes and friends;
To all besides as much an empty shade,
An Eugene living, as a Cæsar dead;
Alike, or when or where they shone, or shine,
Or on the Rubicon, or on the Rhine.
A wit's a feather, and a chief's a rod;
An honest man's the noblest work of God.
Fame, but from death a villain's name can save,
As justice tears his body from the grave;
When what t' oblivion better were consign'd
Is hung on high, to poison half mankind.
All fame is foreign, but of true desert;
Plays round the head; but comes not to the heart.
One self-approving hour whole years outweighs
Of stupid starers, and of loud huzzas;

And more true joy, Marcellus exil'd feels,
Than Cæsar with a senate at his heels.
In parts superior what advantage lies?
Tell (for you can) what is it to be wise?
'Tis but to know how little can be known:
To see all others' faults, and feel our own:
Condemn'd in business or in arts to drudge,
Without a second and without a judge.
Truths would you teach, to save a sinking land,
All fear, none aid you, and few understand.
Painful pre-eminence! yourself to view
Above life's weakness, and its comforts too.
Bring then these blessings to a strict account;
Make fair deductions: see to what they 'mount;
How much of other each is sure to cost;
How each for other oft is wholly lost;
How inconsistent greater goods with these;
How sometimes life is risk'd, and always ease;
Think; and if still such things thy envy call,
Say, would'st thou be the man to whom they fall?
To sigh for ribbons if thou art so silly,
Mark how they grace Lord Umbra, or Sir Billy.
Is yellow dirt the passion of thy life?
Look but on Gripus, or on Gripus' wife.
If parts allure thee, think how Bacon shin'd,
The wisest, brightest, meanest of mankind;
Or, ravish'd with the whistling of a name,
See Cromwell, damn'd to everlasting fame:
If all united thy ambition call,
From ancient story learn to scorn them all.

EDWIN AND ANGELINA.

'Turn, gentle hermit of the dale,
And guide my lonely way
To where yon taper cheers the vale
With hospitable ray.

For here forlorn and lost I tread,
With fainting steps and slow;
Where wilds immeasurably spread,
Seem length'ning as I go.'

'Forbear, my son,' the hermit cries,
'To tempt the dangerous gloom;
For yonder faithless phantom flies,
To lure thee to thy doom.

Here to the houseless child of want
My door is open still;
And though my portion is but scant,
I give it with good-will.

Then turn to-night, and freely share
Whate'er my cell bestows;
My rushy couch, and frugal fare,
My blessings and repose.

No flocks that range the valley free,
To slaughter I condemn;
Taught by that Power that pities me,
I learn to pity them.

But from the mountain's grassy side
A guiltless feast I bring;
A scrip with herbs and fruits supplied,
And water from the spring.

Then, pilgrim, turn, thy cares forego;
All earth-born cares are wrong:
Man wants but little here below,
Nor wants that little long.'

Soft as the dew from heaven descends,
His gentle accents fell:
The modest stranger lowly bends,
And follows to the cell.

Far in a wilderness obscure,
The lonely mansion lay;
A refuge to the neighboring poor,
And strangers led astray.

No stores beneath its humble thatch,
Requir'd a master's care;
The wicket, opening with a latch,
Receiv'd the harmless pair.

And now, when busy crowds retire,
To take their evening rest,
The hermit trimm'd his little fire,
And cheer'd his pensive guest:

And spread his vegetable store,
And gaily press'd, and smil'd;
And skill'd in legendary lore,
The ling'ring hours beguiled.

Around, in sympathetic mirth,
Its tricks the kitten tries;
The cricket chirups in the hearth,
The crackling faggot flies.

But nothing could a charm impart
To sooth the stranger's woe;
For grief was heavy at his heart,
And tears began to flow.

His rising cares the hermit spied,
With answering care opprest;
'And whence, unhappy youth,' he cried,
'The sorrows of thy breast?

From better habitations spurned?
Reluctant dost thou rove?
Or grieve for friendship unreturn'd,
Or unregarded love?

Alas! the joys that fortune brings
Are trifling, and decay;
And those who prize the paltry things,
More trifling still than they.

And what is friendship, but a name,
A charm that lulls to sleep,
A shade that follows wealth or fame,
But leaves the wretch to weep?

And love is still an emptier sound,
The modern fair one's jest;
On earth unseen, or only found
To warm the turtle's nest.

For shame, fond youth! thy sorrows hush,
And spurn the sex,' he said:
But while he spoke, a rising blush
His love-lorn guest betray'd.

Surpris'd he sees new beauties rise,
Swift mantling to the view,
Like colors o'er the morning skies;
As bright, as transient too.

The bashful look, the rising breast,
Alternate spread alarms;
The lovely stranger stands confest
A maid, in all her charms!

And, 'Ah! forgive a stranger rude,
A wretch forlorn,' she cried;
'Whose feet unhallow'd thus intrude
Where heav'n and you reside:

But let a maid thy pity share,
Whom love has taught to stray;
Who seeks for rest, but finds despair
Companion of her way.

My father liv'd beside the Tyne,
A wealthy lord was he;
And all his wealth was mark'd as mine,
He had but only me.

To win me from his tender arms,
Unnumber'd suitors came;
Who prais'd me for imputed charms,
And felt or feign'd a flame.

Each hour a mercenary crowd
With richest proffers strove;
Among the rest, young Edwin bow'd,
But never talk'd of love.

In humble, simplest habit clad,
No wealth nor power had he;
Wisdom and worth were all he had,
But these were all to me.

The blossoms opening to the day,
The dews of heav'n refin'd,
Could naught of purity display,
To emulate his mind.

The dew, the blossom on the tree,
With charms inconstant shine;
Their charms were his, but woe to me,
Their constancy was mine!

For still I tried each fickle art,
Importunate and vain;
And while his passion touch'd my heart,
I triumphed in his pain:

Till quite dejected with my scorn,
He left me to my pride,
And sought a solitude forlorn,
In secret, where he died!

But mine the sorrow, mine the fault,
And well my life shall pay;
I'll seek the solitude he sought,
And stretch me where he lay.

And there, forlorn, despairing, hid,
I'll lay me down and die:
'Twas so for me that Edwin did,
And so for him will I.'

'Forbid it, heaven!' the hermit cried,
And clasped her to his breast.
The wond'ring fair one turn'd to chide,
'Twas Edwin's self that prest.

'Turn, Angelina, ever dear,
My charmer, turn to see
Thy own, thy long-lost Edwin here,
Restored to love and thee!

Thus let me hold thee to my heart,
And every care resign:
And shall we never, never part,
My life,—my all that's mine?

No, never from this hour to part,
We'll live and love so true;
The sigh that rends thy constant heart,
Shall break thy Edwin's too.'

TO THE AUTHOR OF THE CONQUEST OF CANAAN.

Written by a youth of nineteen.

Hail, rising genius, whose celestial fire
Warms the glad soul to tune the sacred lyre;
Whose splendid lays in epic song adorn
A theme which infidels and skeptics scorn;
Sing the bold feats of Joshua's valiant hand,
Who rears his standard in Canaan's land;
Before whose arm, the numerous squadrons slain,
Heap the broad field and drench the embattled plain;
The vanquish'd nations tremble at his frown,
And laurel'd conquests all his labors crown.

Shall Homer's genius dare a matchless flight,
And soar triumphant to the realms of light?
Shall Virgil's sweetness every grace combine,
And lose the enraptured soul in charms divine?
Shall milder Tasso rear the magic throne,

Nor these bright ages blush his power to own?
Shall god-like Milton, whose sublimer lays
Have shar'd at length the debt of envied praise,
In sacred verse alone deserve a name,
Without one rival to eclipse his fame?

Your heavenly song the palm of praise demands,
And wafts your rising fame to distant lands.
Those views extensive, that exalted mind;
That manly firmness, and that zeal refin'd;
That sacred fire, which, like the electric blaze,
Darts thro' each state and beams enlivening rays,
Glow in your breast; you reach a fostering hand,
To nourish science and adorn the land.

Here see the man whose philosophic soul
Mounts on the day and flies from pole to pole;
Through vast expanse on daring pinions soar,
Eye nature's system and its parts explore;
Or see him dare a guilty world engage,
And curb the excursions of a vicious age;
Rouse slumbering man from folly's vile embrace,
Or light a smile in sorrow's clouded face;
Diffuse the balmy dew of sacred truth,
Support old age and guide the devious youth.

Wrap't into transport at the heavenly charms
Of music's sweetness, and her soft alarms;
See the gay throng in harmony conspire,
Touch the soft notes and wanton on the lyre;
In sweetest concert every charm combine,
Rouse the dull soul, and flights of rage confine.

Soon o'er the land these glorious arts shall reign,
And blest Yalensia lead the splendid train.
In future years unnumber'd bards shall rise,
Catch the bold flame and tower above the skies;
Their brigthning splendor gild the epic page,
And unborn Dwights adorn the Augustan age. N. W.

E HOUSE OF SLOTH.—FROM "GREENFIELD HILL." BY DR. DWIGHT.

Beside yon lonely tree, whose branches bare
Rise white, and murmur to the passing air,
There, where the twining briers the yard inclose,
The *house of sloth* stands hushed in long repose.

In a late round of solitary care,
My feet instinct to rove, they knew not where,

I thither came. With yellow blossoms gay,
The tall, rank weeds begirt the tangled way:
Curious to see, I found a path between,
And climbed the broken stile, and viewed the scene.

O'er an old well, the curb, half-fallen, spread,
Whose boards, end-loose, a mournful creaking made;
Poised on a leaning post, and ill-sustained,
In ruin sad, a moldering sweep remained;
Useless, the crooked pole still dangling hung,
And, tied with thrums, a broken bucket swung.

A half-made wall around the garden lay,
Mended in gaps, with brushwood in decay.
No culture through the woven briers was seen,
Save a few sickly plants of faded green:
The starved patatoe hung its blasted seeds,
And fennel struggled to o'ertop the weeds.
There gazed a ragged sheep, with wild surprise,
And two lean geese turned up their slanting eyes.

The cottage gap'd with many a dismal yawn,
Where, rent to burn, the covering boards were gone;
Or by one nail, where others endwise hung,
The sky looked through, and winds portentous rung.
In waves the yielding roof appeared to run,
And half the chimney-top was fallen down.

One window dim, a loop-hole to the sight,
Shed round the room a pale, penurious light;
Here rags, gay-colored, eked the broken glass,
There panes of wood supplied the vacant space.

As, pondering deep, I gazed, with grating roar
The hinges creaked, and open stood the door.
Two little boys, half-naked from the waist,
With staring wonder, eyed me, as I passed.
The smile of pity blended with the tear,—
Ah me! how rarely comfort visits here!

The lazy, lounging owner I have seen
Hurrying and bustling round the busy green;
The loudest prater, in a blacksmith's shop;
The wisest statesman, o'er a drunken cup;
(His sharp-boned horse, the street that nightly fed,
Tied many an hour in yonder tavern shed.)
In every gambling, racing match, abroad;
But a rare hearer in the house of God.

Such, such my children, is the *dismal* cot,
Where drowsy *sloth* endures her wretched lot.

PROSPECT OF THE FUTURE GLORY OF AMERICA.—BY J. TRUMBULL. PRONOUNCED AT COMMENCEMENT, IN YALE COLLEGE, SEPTEMBER, 1770.

———And see the expected hour is on the wing,
With every joy the flight of years can bring;
The splendid scenes the muse shall dare display,
And unborn ages view the ripen'd day.
Beneath a sacred grove's inspiring shade,
When night the world in pleasing glooms array'd,
While the fair moon, that leads the heavenly train,
With varying brightness dyed the dusky plain.
Entranced I sat; to solemn thought resign'd,
Long visions rising in the raptured mind;
Celestial music charm'd the listening dale,
While these blest sounds my ravished ears assail.
"To views far distant, and to scenes more bright,
Along the vale of time extend thy sight,
Where hours, and days, and years, from yon dim pole,
Wave following wave, in long succession roll;
There see, in pomp, for ages without end,
The glories of the western world ascend.
See, this blest land in orient morn appears,
Waked from the slumber of six thousand years;
While clouds of darkness veil'd each cheering ray,
To savage beasts and savage men a prey.
Fair freedom now her ensigns bright displays,
And peace and plenty bless the golden days.
In radiant state the imperial realm shall rise,
Her splendor circling to the boundless skies;
Of every fair she boasts the assembled charms,
The queen of empires, and the nurse of arms.
See her bold heroes mark their glorious way,
Arm'd for the fight, and blazing on the day!
Blood stains their steps, and o'er the ensanguin'd plain,
Mid thousands warring, and mid thousands slain,
Their eager swords unsated carnage blend,
And ghastly deaths their raging course attend.
Her dreaded power the subject world shall see,
And laurel'd conquest wait her high decree.
And see her navies, rushing to the main,
Catch the swift gales, and sweep the watery plain;
Or led by commerce, at the merchant's door,
Unlade the treasures of the Asian shore;
Or arm'd with thunder, on the guilty foe
Rush big with death, and aim the unerring blow;

Bid every realm, that hears the trump of fame,
Quake at the distant terror of her name.
For pleasing arts behold her matchless charms,
The first in letters, as the first in arms.
See bolder genius quit the narrow shore,
And realms of science, yet untraced, explore,
Hiding in brightness of superior day,
The fainting gleam of Europe's setting ray.
This land her Swift and Addison shall view,
The former honors equal'd by the new;
A second Watts shall string the heavenly lyre,
And other muses other bards inspire.
Her daughters, too, the happy land shall grace
With powers of genius, as of charms of face;
Blest with the softness of the female mind,
With fancy blooming, and with taste refined,
Some Rowe shall rise, and wrest, with daring pen,
The pride of science from assuming men;
While each bright line a polished beauty wears,
For every muse, and every grace is theirs.
Nor shall these bounds her rising fame confine.
With equal praise the sister arts shall shine.
Behold some new Apelles, skill'd to trace
The varied features of the virgin's face;
Bid the gay landscape rise in rural charms,
Or wake from dust the slumbering chief in arms,
Bid art with nature hold a pleasing strife,
And warm the pictured canvas into life.
See heaven-born music strike the trembling string,
Devotion rising on the raptur'd wing.
See the proud dome with lofty walls ascend,
Wide gates unfold, stupendous arches bend;
The spiry turrets, piercing to the skies,
And all the grandeur of the palace rise.
The patriot's voice shall eloquence inspire,
With Roman splendor, and Athenian fire,
At freedom's call, teach manly breasts to glow,
And prompt the tender tear o'er guiltless woe."
O, born to glory when these times prevail,
Great nurse of learning, fair Yalensia, hail!
Within thy walls, beneath thy pleasing shade,
We woo'd each art, and won the muse to aid.
These scenes of bliss now closing on our view,
Borne from thy seats, we breathe a last adieu.
Long may'st thou reign, of every joy possess'd,
Blest in thy teachers, in thy pupils blest;
To distant years thy fame immortal grow,

Thy spreading light to rising ages flow;
Till nature hear the great Archangel's call,
Till the last flames involve the sinking ball;
Then may thy sons ascend the etherial plains,
And join seraphic songs, where bliss eternal reigns.

HYMN TO PEACE.

Hail, sacred peace, who claim'st thy bright abode,
Mid circling saints that grace the throne of God.
Before his arm, around this shapeless earth,
Stretch'd the wide heavens, and gave to nature birth;
Ere morning stars his glowing chambers hung,
Or songs of gladness woke an angel's tongue;
Veil'd in the brightness of th' Almighty's mind,
In blest repose thy placid form reclined;
Borne through the heaven with his creating voice,
Thy presence bade the unfolding worlds rejoice,
Gave to seraphic harps their sounding lays,
Their joy to angels, and to men their praise.
From scenes of blood these beauteous shores that stain,
From gasping friends that press the sanguin'd plain,
From fields long taught in vain thy flight to mourn,
I rise, delightful power, and greet thy glad return.
Too long the groans of death, and battle's bray,
Have rung, discordant thro' th' unpleasing lay;
Let pity's tear its balmy fragrance shed,
O'er heroes' wounds, and patriot warriors dead.
Accept, departed shades, these grateful sighs,
Your fond attendants to th' approving skies.
But now the untuneful trump shall grate no more,
Ye silver streams, no longer swell with gore;
Bear from your beauteous banks the crimson stain,
With yon retiring navies to the main:
While other views unfolding on my eyes,
And happier themes bid bolder numbers rise.
Bring, bounteous peace, in thy celestial throng,
Life to my soul, and rapture to my song;
Give me to trace, with pure, unclouded ray,
The arts and virtues that attend thy sway;
To see thy blissful charms that here descend,
Through distant realms and endless years extend.

DIALOGUES.

Scene between GENERAL SAVAGE *and* MISS WALSINGHAM; *in which the courtship is carried on in such an ambiguous manner, that the General mistakes her consent to marry his son,* CAPTAIN SAVAGE, *for consent to marry himself.*

Miss Wal. General Savage, your most humble servant.

Gen. Sav. My dear Miss Walsingham, it is rather cruel that you should be left at home by yourself, and yet I am greatly rejoiced to find you at present without company.

Miss Wal. I can't but think myself in the best company, when I have the honor of your conversation, General.

Gen. You flatter me too much, madam; yet I am come to talk to you on a serious affair; an affair of importance to me and yourself. Have you leisure to favor me with a short audience, if I beat a parley?

Miss. Wal. Any thing of importance to you, sir, is always sufficient to command my leisure.

'Tis as the captain suspected. [*aside.*]

Gen. You tremble, my lovely girl, but don't be alarmed; for though my business is of an important nature, I hope it will not be of a disagreeable one.

Miss Wal. And yet I am greatly agitated. [*aside.*]

Gen. Soldiers, Miss Walsingham, are said to be generally favored by the kind protection of the ladies.

Miss Wal. The ladies are not without gratitude, sir, to those who devote their lives peculiarly to the service of their country.

Gen. Generously said, Madam. Then give me leave, without any masked battery, to ask if the heart of an honest soldier is a prize worthy your acceptance?

Miss Wal. Upon my word, sir, there is no masked battery in this question.

Gen. I am as fond of a coup-de-main, madam, in love as in war, and hate the tedious method of sapping a town, when there is a possibility of entering it sword in hand.

Miss Wal. Why really, sir, a woman may as well know her own mind when she is first summoned by the trumpet of a lover, as when she undergoes all the tiresome formality of a siege. You see I have caught your own mode of conversing, General.

Gen. And a very great compliment I consider it, madam. But now that you have candidly confessed an acquaintance with your own mind, answer me with that firmness for which every body admires you so much. Have you any objection to change *the name of* Walsingham?

Miss Wal. Why then, frankly, General, I say, no.

Gen. Ten thousand thanks to you for this kind declaration.

Miss Wal. I hope you won't think it a forward one.

Gen. I'd sooner see my son run away in the day of battle; I'd sooner think Lord Russel was bribed by Lewis XIV; and sooner vilify the memory of Algernon Sidney.

Miss Wal. How unjust it was ever to suppose the General a tyrannical father! [*aside.*]

Gen. You have told me condescendingly, Miss Walsingham, that you have no objection to change your name. I have but one question more to ask.

Miss Wal. Pray propose it, sir.

Gen. Would the name of Savage be disagreeable to you? Speak frankly again, my dear girl.

Miss Wal. Why, then, again, I frankly say, no.

Gen. You are too good to me. Torrington thought I should meet with a repulse. [*aside.*]

Miss Wal. Have you communicated this business to the captain, sir?

Gen. No, my dear madam, I did not think that at all necessary. I propose that he shall be married in a few days.

Miss Wal. What, whether I will or not?

Gen. O, you can have no objection!

Miss Wal. I must be consulted, however, about the day, general; but nothing in my power shall be wanting to make him happy.

Gen. Obliging loveliness!

Miss Wal. You may imagine, that if I had not been previously impressed in favor of your proposal, it would not have met my concurrence so readily.

Gen. Then you own I had a previous friend in the garrison.

Miss Wal. I don't blush to acknowledge it, sir, when I consider the accomplishments of the object.

Gen. O, this is too much, madam; the principal merit of the object is his passion for Miss Walsingham.

Miss. Wal. Don't say that, General, I beg of you; for I don't think there are many women in the kingdom who could behold him with indifference.

Gen. Ah, you flattering angel! and yet, by the memory of Marlborough, my lovely girl, it was the idea of a prepossession on your part, which encouraged me to hope for a favorable reception.

Miss. Wal. Then I must have been very indiscreet, for I labored to conceal that prepossession as much as possible.

Gen. You could not conceal it from me; the female heart is a field I am thoroughly acquainted with.

Miss Wal. I doubt not your knowledge of the female heart,

General: but as we now understand one another so perfectly, you will give me leave to retire.

Gen. One word, my dear creature, and no more; I shall wait on you, some time to-day, about the necessary settlement.

Miss Wal. You must do as you please, general; you are invincible in every thing.

Gen. And if you please, we will keep every thing a profound secret till the articles are all settled, and the definitive treaty ready for execution.

Miss Wal. You may be sure that delicacy will not suffer me to be communicative on the subject, sir.

Gen. Then you leave every thing to my management.

Miss. Wal. I can't trust a more noble negotiator. (*goes out.*)

Gen. The day is my own, (*sings*) Britons strike home; strike home.

Scene between GENERAL SAVAGE, CAPTAIN SAVAGE, MISS WALSINGHAM, *and* TORRINGTON, *a lawyer; in which the General discovers his mistake.*

Capt. Sav. Nay, but my dearest Miss Walsingham, the extenuation of my conduct to Belville made it absolutely necessary for me to discover my engagements with you; and as happiness is now so fortunately in our reach, I flatter myself that you will be prevailed upon to forgive an error which proceeded only from extravagance of love.

Miss Wal. To think me capable of such an action, Captain Savage! I am terrified at the idea of an union with you; and it is better for a woman, at any time, to sacrifice an insolent lover, than to accept of a suspicious husband.

Capt. In the happiest union, my dearest creature, there must always be something to overlook on both sides.

Miss Wal. Very civil, truly.

Capt. Pardon me, my life, for this frankness; and recollect, that if the lover has through misconception been unhappily guilty, he brings a husband altogether reformed to your hands.

Miss. Wal. Well, I see I must forgive you at last; so I may as well make a merit of necessity, you provoking creature.

Capt. And may I indeed hope for the blessing of this hand.

Miss Wal. Why, you wretch, would you have me force it upon you? I think, after what I have said, a soldier might venture to take it without further ceremony.

Capt. Angelic creature! thus I seize it, as my lawful prize.

Miss Wal. Well, but now you have obtained this inestimable prize, captain, give me leave again to ask, if you have had a certain explanation with the general?

Capt. How can you doubt it?

Miss Wal. And is he really impatient for our marriage?

Capt. 'Tis incredible how earnest he is.

Miss Wal. What! did he tell you of his interview with me this evening, when he brought Mr. Torrington?

Capt. He did.

Miss Wal. O, then I can have no doubt.

Capt. If a shadow of doubt remains, here he comes to remove it. Joy, my dear sir, joy a thousand times!

Enter General Savage and Torrington.

Gen. What, my dear boy, have you carried the day?

Miss Wal. I have been weak enough to indulge him with a victory, indeed, General.

Gen. Fortune favors the brave, Torrington.

Tor. I congratulate you heartily on this decree, general.

Gen. This had nearly proved a day of disappointment, but the stars have fortunately turned it in my favor, and now I reap the rich reward of my victory.

Capt. And here I take her from you, as the greatest good which heaven can send me.

Miss Wal. O captain!

Gen. You take her as the greatest good which heaven can send you, sirrah! I take her as the greatest good which heaven can send *me;* and now what have you to say to her?

Miss. Wal. General Savage!

Tor. Here will be a fresh injunction to stop proceedings.

Miss Wal. Are we never to have done with mistakes?

Gen. What mistakes can have happened now, sweetest, you delivered up your dear hand this moment!

Miss Wal. True, sir; but I thought you were going to bestow my dear hand upon this dear gentleman.

Gen. How! that dear gentleman?

Capt. I am thunderstruck!

Tor. Fortune favors the brave, general, none but the brave. [*Laughingly.*]

Gen. So the covert way is cleared at last; and you have all along imagined that I was negotiating for this fellow, when I was gravely soliciting for myself.

Miss Wal. No other idea, sir, ever entered my imagination.

Tor. General, noble minds should never despair. [*Laughingly.*]

Gen. Well, my hopes are all blown up to the moon at once; and I shall be the laughing-stock of the whole town.

SCENE BETWEEN MRS. BELVILLE, MISS WALSINGHAM, AND LADY RACHEL MILDEW.—ON DUELING.

Mrs. Belv. [*alone.*] Where is the generosity, where is the sense, where is the shame of men, to find pleasure in pursuits which

they cannot remember without the deepest horror; which they cannot follow without the meanest fraud; and which they cannot effect without consequences the most dreadful? The greatest triumph which a libertine can ever experience, is too despicable to be envied; 'tis at best nothing but a victory over humanity; and if he is a husband, he must be doubly tortured on the wheel of recollection.

Enter Miss Walsingham, and Lady Rachel Mildew.

Miss Wal. My dear Mrs. Belville, I am extremely unhappy to see you so distressed.

Lady Rach. Now I am extremely glad to see her so; for if she were not greatly distressed, it would be monstrously unnatural.

Mrs. Bel. O Matilda! my husband! my children!

Miss Wal. Don't weep, my dear, don't weep! pray be comforted; all may end happily. Lady Rachel, beg of her not to cry so.

Lady Rach. Why, you are crying yourself, Miss Walsingham. And though I think it out of character to encourage her tears, I cannot help keeping you company.

Mrs. Bel. O, why is not some effectual method contrived to prevent this horrible practice of dueling!

Lady Rach. I'll expose it on the stage, since the law now a-days kindly leaves the whole cognizance of it to the theater.

Miss Wal. And yet if the laws against it were as well enforced as the laws against destroying the game, perhaps it would be equally for the benefit of the kingdom.

Mrs. Bel. No law will ever be effectual till the custom is rendered infamous. Wives must shriek! mothers must agonize! orphans must be multiplied! unless some blessed hand strip the fascinating glare from honorable murder, and bravely expose the idol who is worshiped thus in blood. While it is disreputable to obey the laws, we cannot look for reformation. But if the duelist is once banished from the presence of his sovereign; if he is for life excluded the confidence of his country; if a mark of indelible disgrace is stamped upon him: the sword of public justice will be the sole chastiser of wrongs; trifles will not be punished with death, and offenses really meriting such punishment, will be reserved for the only proper revenge, the common executioner.

Lady Rach. I could not have expressed myself better on this subject, my dear; but till such a hand as you talk of, is found, the best will fall into the error of the times.

Miss Wal. Yes, and butcher each other like madmen, for fear their courage should be suspected by fools.